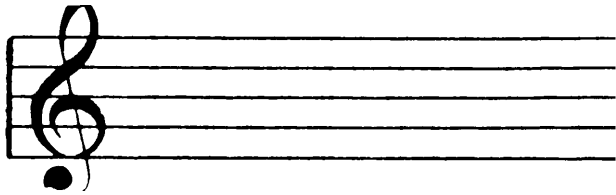


Proceedings

**Cantors
Assembly
Thirty-fourth
Annual
Convention
May 10-14, 1981**



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Sunday, May 10

- 4:00 P.M. Registration/Lobby Convention Desk
- 6:00 P.M. Maariv/Convention Synagogue-Cordillion Room
 Officiating. Hazzan Joseph Bach, Allentown, Pa.
- 7:00 P.M. Opening Banquet/Dining Room
 Charrman Hazzan Harry Weinberg Philadelphia, Pa
 Havah Nashir Birkat Hamazon Hazzan Joshua Steele. Millburn, N J.
 Sefirat HaOmer Hazzan Joseph Bach
- 9:30 P.M. Concert/Imperial Room
 The Zemel Choir of London
 The internationally acclaimed 45 voice chorus in a program
 of music of three centuries

Monday, May 11

- 8:00 A.M. Shaharit/Convention Synagogue-Cordillion Room
 Officiating Hazzan Daniel Green Toms River, N J
 Baal K riah Hazzan Gregory Yaroslow. San Bernadino Cal
 D var Torah Dr Moses Zucker will discuss
 "The Concept of Tefillah in the Bible"
- 9:00 A.M. Breakfast/Dining Room
- 10:00 A.M. Workshop/Cordillion Room
 Chairman Hazzan David Tilman Elkins Park Pa
 The Best is Yet: Preparing for Retirement
 Tax and Estate Planning
 Richard Briskin Attorney Rochester New York
 Looking to a Fulfilling Retirement
 Dr Martin Nacman Director of Social Work Strong Memorial Hospital Professor
 Department of Health Services and Department of Preventive Community and
 Family Medicine University of Rochester School of Medicine
- 11:30 A.M. Workshop/Cordillion Room
 Chairman Hazzan Abraham Lubin Chicago III
 "Static or Dynamic Tradition: The Pitfalls of Popularity"
 Dr Eric Werner Professor Emeritus, School for Sacred Music
 Jewish Institute of Religion. Hebrew Union College
- 1:00 P.M. Luncheon/Dining Room
- 3:00 P.M. Audition I/Imperial Room
 "For Zion's Sake"
 A musical salute to the State of Israel on the 33rd anniversary of her Independence
 featuring:
 Hazzan Lawrence Avery New Rochelle, N.Y.
 Hazzan Morns Levinson South Orange, N J.
 Hazzan Henry Rosenblum, South Orange, N J.
 Hazzan Arnold Saltzman. New York, N Y
 Jack Baras piano

Monday, May 11

6:00 P.M. Maariv/Convention Synagogue/Cordillion Room
Officiating Hazzan Paul Kowarsky. Toronto Ont

Memorial to Departed Colleagues

Isadore Adelsman Bernard Alt Joseph Amdur Irving Ashery Gedaliah Bargad,
Akibah Bernstein Sigmund Blass Harry Brockman David Brodsky
William H. Caesar David Chasman Jordan Cohen Joseph Cysner Samuel Dubrow
Gershon Ephros Ruben Erlbaum Max Feder Nico Feldman Charles Freedland
Harry Freilich Henry Fried Abraham Friedman Marcus Gerlich Leib Glanz
Myro Glass Judah Goldring Jacob Goldstein Jacob GOWSELOW Todros Greenberg
Isaiah Guttman. Nathaniel Halevy Michal Hammerman William Hofstadter.
Jacob Hohenemser Eugene Holzer Aaron Horowitz Israel Horowitz David Jacob,
Eli Kagan Abraham Kantor Abraham Kaplan Adolph Katchko Herman Kinnory
Jacob Koussevitsky Simon Kriegsman Zachary Kuperstein Joseph Lengyel
Joshua Lind Sigmund Lipp, Morris Lowy. Asher Mandelblatt Joseph Mann,
Gerson S. Margolls Bernard Matlin Nathan Mendelson Moshe Nathanson.
Ben G Nosowsky Elija Olkun David J Putterman Sherwood Plitnick
Abraham Reisman Tevele Ring Ephraim Rosenberg William Sauler Itzik Schiff
Alvin F Schraeter Jacob Schwartz Joseph Schwartzman Samuel Seidelman,
Abraham Shapiro, Ruben Sherer Saul Silverman Hyman Siskin, Jacob Sivan
Mendel Stawis Isaac Trager Julius Ulman Solomon Winter

Hesped: Hazzan Henry Rosenblum, South Orange, N.J.

7:00 PM. Dinner/Dining Room

Chairman: Hazzan Ben Belfer. Rockville Center N Y Convention Co-Chairman
Havah Nashir/Brkat Hamazon Hazzan Saul Meisels N Miami, Fla
Sefirat HaOmer Hazzan Paul Kowarsky

9:30 P.M. Concert/Imperial Room

"Hazzanim in Concert"

participants:

Hazzan Abraham Denburg Baltimore Md
Hazzan Erno Grosz, Forest Hills, N Y.
Hazzan Eliezer Kirshblum, Downsview Ont
Hazzan Chaim Najman, Southfield Mich
Hazzan Efraim Sapir, Downsview, Ont
Hazzan Moshe Taube, Pittsburgh, Pa.
Adath Israel Synagogue Choir, Downsview Ont

Tuesday, May 12

8:00 A.M. Shaharit/Convention Synagogue-Cordillion Room
Officiating Hazzan Max Wohlberg. Philadelphia, Pa
D'var Torah. Dr. Moses Zucker will discuss

"The Concept of Tefillah in Talmudic Literature"

9:00 A.M. Breakfast/Dining Room

Tuesday, May 12

- 10:30 A.M. 34th Annual Meeting/Cordillion Room**
 (Closed session for members and ~~wives~~ and Cantors Institute students only)
 Proposed Ammendment to By-Laws
 Presentation of Commissions
 Jerome Barry, Silver Springs. Md.. Elliot H Dicker. New York, N.Y.. Elihu J Flax
 Ridgewood N.J.. Moshe Lanxner W Hartford, Conn Alan ~~Leffkowitz~~ Sun Valley
 Ca., Irving Poll, Norwich, Conn Martin Rosenblum Downsview, Ont Sidney Rube
 Southfield, Mich Efraim Sapir Downsview, Ont . Stephen J Stein Akron Ohio
 Report of the ~~Nominations Committee~~:Hazzan Kurt ~~Silbermann~~,Chairman
 Elections
 Report of the Prestdent. Hazzan Morton Shames
"Hazranut and the Synagogue: Can this Marriage be Saved?"
 Report of the Executive Vice President. Hazzan Samuel Rosenbaum
 Discussion
- 1 :00 P.M. Luncheon/Dining Room**
- 3:00 P.M. Audition II/Imperial Room**
"From the Creativity of Jack Gottlieb"
 A salute to the composer in his 50th year
 featuring.
 Cantor Don Croll
 Hazzan Morton Kula
 Hazzan Leon Lissek
 Hazzan Abraham Mizrahi
 Hazzan Eilias Roohvarg
 Judith Clurman and Helene Reps
 Eastman ~~Convention~~ Chorus
 Samuel Adler, Conductor
- 4:30 P.M. Report on Retirement and Insurance Programs/Cordillion Room**
 Leo Landes ExecutiveSecretary, Joint Retirement Board
- 6:00 P.M. Maariv/Convention Synagogue-Cordillion Room**
 Officiating Hazzan David Bagley Downsview Ont
Installation of Newly Elected Officers and Members of the Executive Council
 Hazzan Morton Shames
- 7:00 P.M. Dinner/Dining Room**
 Chairman Hazzan Morton Shames
Presentation of Kavod Awards
 Havah Nashir BirkatHa ~~amazon~~ Hazzan Mitchell Martin Harrisburg, Pa
 Sefirat HaOmer Hazzan Davrd Bagley
- 9:30 P.M. Concert/Imperial Room**
"Salute to Eastman"
 A tribute to one of America s great schools of music in appreciation of the support
 it has given to the ~~creation~~ and performance of the music of the Jewish people
 featuring the ~~creativity~~of faculty student body and graduates
 Composers
 Samuel Adler Warren Benson. Bruce Campbell Charles Davidson
 Sidney Friedman SydneY Hodkinson Michael Isaacson and Peter Nagy-Farkas
Participants:
 Hazzan Nathan Lam Los Angeles Cal
 Hazzan Benjamin Siegel Great Neck N Y
 Cantors Institute Student Cantor Bruce Rubin
 Cantors ~~Institute~~ Student Cantor Elliot Vogel
 Eastman ~~Convention~~ Chorus
 Samuel Adler. Conductor

Wednesday, May 13

8:00 A.M. **Shaharit/Convention Synagogue-Cordillion Room**
Officiating. Hazzan Paul Carus. East Meadow. N Y
D'var Torah, Dr. Moses Zucker will discuss
"The Concept of Tefillah in Kabbalistic Literature and Hasidism"

9:00 A.M. **Breakfast/Dining Room**

10:30 A.M. **Workshop/Cordillion Room**
Chairman: Hazzan Sholom Kalib, Farmington Hills, Mich
"Introducing the new 'Weekday Morning Service' "
Hazzan Pinchas Spiro, Des Moines, Iowa

11:00 A.M. **Seminar/Cordillion Room**
Chairman: Hazzan Saul Hammerman, Baltimore, Md.
"The Changing Position of Jews in the United States:
The Emerging Pattern of the Synagogue of the 80s"
Charles E Silberman. author, lecturer and editor

1 :00 P.M. **Luncheon/Dining Room**

3:00 P.M. **Audition III/Imperial Room**
"Hazzan in Recital"
Hazzan Arthur Koret, Tenor

Arthur Koret has served as Hazzan of Emanuel Synagogue of West Hartford for 33 years. It is the one and only position he has ever held. He prepared for the cantorate with the late Adolph Katchko: attended Trinity College. which has bestowed upon him two alumni awards for his achievements in the field of music. He is currently, and has been for 26 years, a member of the Voice Faculty of the Hartt College of Music of the University of Hartford. He has appeared in a great many concerts and sang the lead in the first full length T.V. productions of "Pagliacci" and "Faust." He recorded the first L.P. featuring Hebrew liturgy in 1954.

Hazzan Koret has been active in the Cantors Assembly almost from its early years. He has held a number of important positions, including that of President, for the years 1967-1969. Possessor of a silky, flexible tenor voice, he boasts an easy production and a polished style.

6:00 P.M. **Convocation, Cantors Institute, Jewish Theological Seminary of America/Cordillion Room**
Academic Procession

Maariv:
Officiating Hazzan Alan Michaelson Los Angeles

Convocation:
Presiding: Rabbi Morton Liefman, Director. Cantors Institute
Jewish Theological Seminary of America

Address: "The Language of Jewish Prayer"
Dr. Avraham Hoitz, Professor of Jewish Literature
Jewish Theological Seminary of America

Presentation of "Fellow" Award Candidates: Dr Max Wohlberg. Faculty, Cantors Institute Jewish Theological Seminary of America
Baruch J. Cohon, Beverly Hills, Ca.: Louis Danto, Downsview, Ont.: Maurice Falkow, Tucson, Az.: Irving S. Feller. Trenton, N.J. Uri Frenkel, Encino, Ca. Gerhard Giuck, Brockton, Ma.: Samuel Kelemer, Los Angeles, Ca.; David J. Mann, Valley Stream, N.Y.; Dov Propis, Whitestone, N.Y.; Israel Reich, San Francisco, Ca.; Louis Teichman. Jamaica, N.Y., Bruce Wetzler, E. Lansing, Mich.

Birkat Kohanim: Hazzan Morton Sham&

Fellows of the Cantors Institute

HAZZANIM:

Shabtai Ackerman, Birmingham Mich
 Harry Altman Freeport N Y
 Joseph Amdur Mt Vernon NY
 Morris Amsel N Miami Beach Fla
 Lawrence Avery New Rochelle N Y
 Morris Avrom Morristown N J
 Emanuel J Barkan Miami Beach Fla
 Jacob Barkin Pompano Beach Fla
 Saul E Bashkowitz Brooklyn N Y
 Ben W Belfer Rockville Centre N Y
 Leon G Bennett Los Angeles Calif
 Gabrie Berkovitz Philadelphia Pa
 Simon Berman's Rancho Bernadino Cal
 Charles Bloch New York N Y
 Mario Botoshnansky Margate Fla
 David Branchandler Chicago Ill
 Harold Brindell River Forest Ill
 Paul Carus E Meadow NY
 Nathan L Chaitovsky Philadelphia Pa
 Tevele Cohen Chicago Ill
 Josef R Cycowski Palm Springs Calif
 Charles Davidson Elkins Park Pa
 Gerard DeBruin Tonawanda N Y
 Abraham J Denburg Baltimore Md
 Simon Domowitz Peekskill N Y
 Samuel Dubrow Cedarhurst N Y
 Aaron I Edgar Omaha, Nebraska
 Alan Edwards Wynnewood, Pa
 *Morris Lowy Forest Hills N Y
 Abraham Lubin Chicago Ill
 Harry Lubow Swampscott Mass
 Yehudah L Mandel Philadelphia Pa
 Aaron Mann Mob 'le Ala
 Philip Marantz Hallandale Ill
 Abraham Marton Jacksonville Fla
 H Leon Masovetsky Jerusalem Israel
 Saul Meisels N Miami Fla
 Abraham Mendelsberg Chicago Ill
 *Nathan Mendelson Montreal Can
 Solomon Mendelson Long Beach N Y
 Kurt Messerschmidt Portland Me
 Allan Michelson Sepulveda Calif
 Edgar Mills Hillside N J
 Philip Moddel Anaheim Calif
 *Moshe Nathanson New York N Y
 Paul Niederland Utica N Y
 Ben Gershon Nosowsky Santa Barbara 3 Ca
 Morris Okun Richmond Va
 *Eliza Olkentriky Silver Springs Md
 Akiva Ostrovsky Birmingham Ala
 Ivan E Periman Providence R I
 Norman Periman San Antonio Tex
 Morris Pernick Beer Sheva Israel
 Irving Pinsky Waterbury Conn
 Morton Pliskin Chicago Ill
 Samuel Postolow Forest Hills N Y

Joseph Eidelson Brooklyn N Y
 *Gershon Ephros Rego Park N Y
 Abraham J Ezring Rock Island N Y
 Nicholas Fenakel W Palm Beach Fla
 Reuven Frankel Deerfield Ill
 Jonas Garfinkel Wallingford Pa
 W Belskin Ginsburg Philadelphia Pa
 Solomon Gisser Montreal Canada
 William Z Glueck Jackson Heights N Y
 Bernard Glusman Nashville Tenn
 Leon Gold Springvale Maine
 Eugene Goldberger San Diego Calif
 Louis Goldhrush San Antonio Texas
 Israel Goldstein Jericho N Y
 Mordecai Goldstein Metuchen N J
 Samuel Gombberg Baldwin Harbor N Y
 Isaac Goodfriend Atlanta Ga
 ● Todoros Greenberg Chicago Ill
 Morris Greenfield Elgin Ill
 Paul Grob Asheville N C
 Charles S Gudovitz Buffalo NY
 *Isaiah Guttman Richmond Hill N Y
 Levi Halperin University City Mo
 Herman Hammerman Los Angeles Calif
 *Michal Hammerman Brookline Mass
 Saul Z Hammerman Baltimore Md
 Herbert Harris Farmingdale N Y
 Yehudah L Heilbraun Hollywood Fla

*David Putterman Westport Conn
 Abraham Rabinowitz White Plains N Y
 *Abraham Reiseman Miami Beach Fla
 Yaacov Y Renzer N Miami Beach Fla
 David Reznik Tel Aviv Israel
 Moses Rontal Chicago Ill
 Abraham J Rose Quincy Ill
 Louis Rosen Brooklyn N Y
 Yechiel Rosen Tel Aviv Israel
 Samuel Rosenbaum Rochester N Y
 *Ephraim Rosenberg Toronto Canada
 Joshua H Rosenzweig Montreal Canad
 *Jacob Rothblatt Kansas City Mo
 Louis Rothman Chattanooga Tenn
 Max Rubin Fair Lawn N J
 William R Rubin New York N Y
 Abraham Salkov Baltimore Md
 Andrew Sanzer Wilmington Del
 Sol Sanders Dallas Tex
 Marvin Savitt Westbury N Y
 Sidney Scharf Rumson N J
 Morris Schorr Elizabeth N J
 Robert H Segal Jerusalem Israel
 Morris Semigran Quincy Mass
 Morton Shames Springfield Mass
 Morton S Shanok Salem Mass
 Abraham B Shapiro Lynbrook N Y
 Robert Shapiro Omaha Neb

Mordecai G Heiser Pittsburgh Pa
 Louis J Herman Cherry Hill N J
 David Hiesberg N Bellmore N Y
 Gabriel Hochberg Newtown Mass
 Eugene Holzer Grand Rapids Mich
 William S Horn Scranton Pa
 Victor Jarobsky Sarasota Fla
 Shalom Kalib Detroit Mich
 David J Kane Long Beach Calif
 Simon Kandler Chestnut Hill Mass
 Sidney Karpo Philadelphia Pa
 Saul Kirschenbaum Deerfield Beach Fla
 Louis Klein Oak Park Md
 Edward Klein Miami Beach Fla
 Irving Kischel Hyde Park Mass
 Jacob S Kleinberg San Diego Calif
 Benjamin Klonsky Reading Pa
 Jerome Kopman Dayton Ohio
 Morton Kula Minneapolis Minn
 Arthur S Koret W Hartford Conn
 David J Kusevitsky Brooklyn N Y
 David Lebovic Philadelphia Pa
 David Leon Delray Beach Fla
 Harold Lerner Syracuse N Y
 Morris Levinson Maplewood N J
 Charles Lipow Medford Mass
 William Lipson Miami Florida
 *Deceased

Gregory Shelkan Newton Centre Mass
 Benjamin S Segel Great Neck N Y
 Morris Siegel Easton Pa
 Kurt Silbermann Englewood N J
 David Silverman Chicago Ill
 *Moses J Silverman Chicago Ill
 *Saul Silverman Los Angeles Calif
 Hyman Sklar Kansas City Missouri
 Jacob H Sorenklar Oak Park Md
 Pinchas Sping Des Moines Iowa
 Allen Stearns Skokie Ill
 Joshua O Steele Millburn N J
 Charles Sudock Seal Beach Calif
 Israel Tabatsky Manchester Conn
 Moshe Taube Pittsburgh Pa
 Carl Urstein Los Angeles Calif
 George Wagner Houston Texas
 Henry Wahrman Wantagh N Y
 Jacob Wahrman Brooklyn N Y
 Isaac Wall Penn Valley Pa
 Harry Weinberg Philadelphia Pa
 Abba Y Weisgal Baltimore Md
 Maurice Weiss Denier Colo
 Max Wohlberg Philadelphia Pa
 Robert Zalkin Indianapolis Ind
 *Deceased

Wednesday, May 13

- 7:00 P.M. Cocktail Reception for delegates and guests
- 8:00 P.M. Closing Banquet
Chairman: Hazzan Ivan Perlman. Providence, R I
Havah Nashlr/Blrkat Hamazon Hazzan Martin Leublitz, Cleveland Hts.. Ohio
Sefirat HaOmer: Hazzan Alan Michaelson
followed by an
Evening of dancing and entertainment featuring Ronit Kalisky, rising young Israeli
coloratura soprano

Thursday, May 14

- 8:00 A.M. Shaharit/Convention Synagogue-Cordillion Room
Officiating: Hazzan Morris Schorr. Elizabeth, N.J
Baal K'riah: Hazzan Morris I. Okun. Richmond, Va.
- 9:00 A.M. Breakfast/Dining Room
- 10:30 A.M. Executive Council Meeting/Tower Meeting Room 1
- 1:00 P.M. Closing Luncheon/Dining Room

Scholarships,
Endowments
and
Prizes

Scholarships, Endowments and Prizes established within the Conservative Movement to assist the Cantors Assembly and the Cantors Institute in their sacred work of enhancing, preserving, and insuring the continuity of the Music of the Synagogue.

CANTORS ASSEMBLY FOUNDATION

- Hazzan Michal Hammerman Memorial Prize**
Established by his family and friends and awarded annually to that graduating student of the Cantors Institute who shows the most vocal-hazzanic potential.
- Phil and Mabelle Hoffberg Memorial Fund**
Established by Mr. and Mrs. Theodore Spak and Mr. and Mrs. Paul Koff in loving memory of their parents.
- Hazzan Saul Meisels Scholarship Fund**
Established by Mr. and Mrs. Paul Shapiro of Cleveland, Ohio in celebration of Hazzan Meisels' completion of thirty-seven years of distinguished service to Cleveland's Temple on the Heights.
- Minnie and Stella Tumpeer Scholarship**
Endowed in their loving memory by Mr. and Mrs. Joseph J. Tumpeer of Chicago, Ill.
- Hazzan Isaac Wall Scholarship Fund** (in formation)
Established by the men and women of Har Zion Temple of Philadelphia, Pa in his honor, in grateful appreciation of more than three decades of service as their Sheliah Tzibbur.

CANTORS ASSEMBLY

- Hazzan Shabtai Ackerman Scholarship Fund**
Established by his friends and admirers of Beth Abraham-Hillel Moses Congregation of West Bloomfield, Mich. in recognition of his unique talents and devoted service as their Sheliah Tzibbur.
- Hazzan Jacob Barkin Scholarship Fund**
Established by his friends and admirers in Congregation Shaarey Zedek of Southfield, Mich.

Hazzan Abraham Lubin Scholarship Fund

Established by his friends and admirers of Congregation Rodfei Zedek of Chicago, Ill in recognition of his dedication to the sacred music of the Jewish People

Hazzan Gregor Shelkan Scholarship Fund

Established by his friends and admirers of Congregation Mrshkan Tefilah of Chestnut Hill, Mass in recognition of his outstanding achievements in the cantorate.

Hazzan Moses J. Silverman Scholarship Fund

Established by his friends and admirers of Anshe Emet Synagogue of Chicago in recognition of four decades of dedicated service to them and their congregations.

**THE JEWISH THEOLOGICAL SEMINARY OF AMERICA
CANTORS INSTITUTE-SEMINARY COLLEGE OF JEWISH MUSIC**

Anonymous Prize

Presented annually to a student for excellence in a musicological project

Arthur Einstein Memorial Prize

Established by Mrs Arthur Einstein and friends of Temple Emanu-El of Providence, Rhode Island, to be awarded annually for outstanding work in Jewish musical composition.

The Morris Eisenberg Scholarship

Established by Congregation Shomre Hadas, Chicago, Illinois, in memory of their late president

Dr. Leonard E. Field Fund

Established by Reuben Finkelstein, and awarded once in five years to a student excelling in music.

Sam Jacobs Scholarship

Established by Sam Jacobs of San Antonio, Texas.

Jacobson Memorial Prize in Hazzanut

Established in memory of Simon Jacobson by his family and awarded annually for proficiency in Hazzanut

Cantor David J. Leon Student Aid Fund

Established by Seymour I Hollander of Bridgeport, Connecticut.

Doctor Alexander J. and Clara Maysels Scholarships in Creative Music

Established by Dr Alexander J. Maysels of Bethlehem, Pennsylvania

Hauan Saul Meisels Educational Award

Established by the Cantors Assembly

Amy B. Putterman Memorial Prize

Established by the Hazzan David J Putterman Fund and awarded annually

Hazzan David J. Putterman Scholarship Fund

Established by the Cantors Assembly.

Rose S. Rovine Award in Liturgical Music

Established in her memory by Alexander Rovine of Philadelphia, Pa

Hauan Gregor Shelkan Scholarship Fund

Established in his honor by Mr and Mrs. Morris Fineberg of Chestnut Hill, Mass in appreciation of his service to Congregation Mrshkan Tefilah.

Hauan Moses J. Silverman Educational Award

Established by the Cantors Assembly.

Reverend M. L. Snyder Student Aid Fund

Established by Gerrard and Ella Berman of Patterson, New Jersey.

Cantor Israel Weiser Memorial Prize

Established by Herbert J. Weiser in memory of his father, and awarded biennially for excellence in Nusach

Hauan Abba Josef Weisgal Scholarship

Established by Chizuk Amuno Congregation, Baltimore, Maryland

CANTORS ASSEMBLY 34TH ANNUAL CONVENTION
presents
THE ZEMEL CHOIR OF LONDON
IN CONCERT
Sunday evening, May 10, 1981 at 9:30

P R O G R A M

Star Spangled Banner, God Save The Queen, Hatikvah

Cantate Domino (Psalm 98) Monteverdi
Lam'natzeach al Hagitit (Psalm 8) Rossi
Lobet den Herrn (Psalm 117) J.S.Bach
(Continuo: Maureen Creese)

Shomeir Yisroel S.Alman, Arr.A Saunders
V'chach Haya Omer, Robert Brody, Tenor S.Alman, Arr.A Saunders

Shir Hashirim (Chapter 3) Y. Braun
Sandra Lee, Vivienne Trenner, Sopranos

INTERMISSION

Three Elizabethan Part-Songs R-Vaughan Williams
Sweet Day (Herbert)
The Willow Song (Shakespeare)
O Mistress Mine (Shakespeare)

Long Time Ago Arr.A. Copland
The Boatmen's Dance, Stanley Cohen, Bass Trans. by I.Fine
Ching-a-Ring Chaw

Three Chassidic Songs Arr. G.Aldema
Ken Bakodesh Chaziticha
Tsvei Brivelach Tsum Lyader Rebn
A Happy Chassidic Tune
Sandra Lee, Soprano; Robert Brody, Tenor; Stanley Cohen, Bass

Dolyeh S.Brizowsky, Arr.G.Aldema
Don Carter and Stanley Cohen, Soloists
Der Rebbe, Sid Eckman, Tenor

Lech Lamidbar A.Abramovitz, Arr.D.Cohen
Hitra'gut, Sylvia Cohen, Soprano Y.Karni, Arr.P.Ben Haim
Simchu Na L.Weiner, Arr.L.Bernstein

Antony Saunders, Conductor
Maureen Creese, Accompanist

The Zemel Choir was established by Dudley Cohen in 1955 as a mixed voice choir in order to explore the world of Jewish choral music. While the core of its repertoire has remained distinctly Jewish, the Choir has taken on a broad range of choral traditions, from Bach and the Renaissance to contemporary composers.

The Choir has performed regularly at the Queen Elizabeth Hall and has participated in such international festivals as the Eisteddfod in Wales and the Zimriyah in Israel. Several recordings have been issued, the most recent of which is Bloch's 'Sacred Service' with the London Symphony Orchestra.

Antony Saunders was appointed musical director of the Zemel Choir in August 1978; following the departure of Geoffrey Simon to take up a conducting and teaching post in the USA. He is a distinguished pianist and ensemble musician with considerable experience in vocal and choral music. He previously held the posts of assistant conductor of the Bruckner-Mahler Choir of London, musical director of the London Chamber Singers and coach at the London Opera Centre.

Antony Saunders performs regularly on BBC TV and radio and plays frequently at the South Bank concert halls, the Royal Albert Hall and the Wigmore Hall. A musician with a taste for a wide variety of music, he has worked with the London Early Music Group, in ragtime with the New Excelsior Talking Machine and in avant garde with the Apollo Music ensemble.

MONDAY MORNING, MAY 11, 1981

Workshop:

"The Best is Yet: Preparing for Retirement"

Participants: Mr. Richard Briskin
Dr. Martin Nacman

Chairman: Hazzan David Tilman

This morning's session is derived in some ways from the rabbinic maxim, im eyn kemah eyn Torah, if there's no flour, it's impossible to study Torah. We are concerned this morning with the preservation and maximization of our resources in our future years, both for young men and men who have been in the profession for many, many years and for men whose retirement is imminent. We have with us two men, one, an expert in estate planning. The other with wide experience as a counselor in human relationships. He will discuss the emotional upheaval which we may experience upon retirement. Each will speak for approximately 10-15 minutes and then be followed by a very short question and answer period. At the end of the session, there will be time for general questioning as well.

Our first speaker is Mr. Richard W. Briskin, a graduate of Columbia College, Columbia University, Class of 1963, Bachelor of Law Degree from Cornell Law School and Master of Law Degree in Taxation from the Boston University School of Law. He has engaged in the private practice of law since 1968 and has concentrated his practice in the area of tax law, primarily personal income, gift and estate tax planning and business tax planning. Mr. Briskin is a partner in the Tax Department of Harris, Beach, Wilcox, Rubin and Levey in Rochester and I am told he is a very accomplished bal tefillah, as well.

Tax and Estate Planning

Mr. Richard Briskin:

I'm usually very nervous in front of crowds, except when I am standing in front of the amud, so they arranged it for me this morning on purpose. It was a fitting preliminary to visiting the Cantors Assembly that when I went to visit my in-laws in Ellenville this weekend and we went to shul on Saturday morning, Rabbi Isner, who married us, acknowledged that we were visiting, thanked us for coming, and then called me up to lead musaf.

Many of you are nearing retirement age. Many of you who are not, should be thinking about it. The first sentence I wrote down in my notes is that it's never too early or too late to plan for your retirement and I stress that it's never too late because people think that if they are in their late 50's or early 60's that nothing is going to help. They've missed the boat. They're going to have to rely on whatever comes down the road. It's not too late. I have to put in a disclaimer at the beginning. I'm not going to try to second guess your other **advisers**. I am not a salesman for your tax sheltered annuity program although by the time I am done it may sound like I am.

You're going to need something to live on when you are no longer earning enough to live on. Social security, very plainly, is not going to be enough. There are adjustments in social security, supposedly to meet inflation--they are not enough. How do you go about doing this? The government has told you how you can do this in the most effective way and you should take advantage of it. **There's no reason** in the world why you should do it any other way but the **way** that they give you. That is to put as much money as you can possibly afford away in a tax-sheltered program. Your program happens to be the annuity; so do it. Except that you have to do it consistent with the knowledge that it is solely a retirement program. If you're going to need the funds before you retire, it is very difficult to get them out; both because that's the policy of the **Cantors Assembly** and it's expensive to get the money out.

When you put money in you have to put in funds that you can reasonably anticipate that you will not need before you retire. There are other tax-deferral plans but they all require trade-offs. There are none available to you that are as good. The major trade-off for another tax deferred annuity plan, for example, is that you have to put in after-tax dollars; you have to pay your tax on the money first and what you have left you can put in a tax-deferred annuity. Your tax sheltered annuity program allows you to put in money that is untaxed to earn money untaxed during the life of your employment and to come out to you at ordinary income tax rates to be sure when you retire, but at that point you will be in much lower brackets.

Furthermore, part of what will come out of the annuity plan will be tax-free under the parsonage **allowance rules**. **As** long as you can establish expenses for the maintenance of a residence consistent with the amount of money you are claiming for parsonage allowance out of the retirement

annuity you will be able to put money in tax free, earn money with it tax free, and get it out tax free. That's not so bad.

There are a lot of reasons I hear people say I'm not going to put money away now, even if there is an advantage to it. I've heard hundreds of reasons. They are all wrong ; or most of them are. The best one I heard was from a client who told me he was planning on raising his children to become doctors and that they would support him in his old age. He may have been partially correct; he may raise them to become doctors but there is no guarantee that they will support him.

What is this great advantage that I am talking about? I ran some numbers because that's the thing I do a lot of. I am trying to use what I think may be a representative federal tax rate of about 27 $\frac{1}{2}$ %. I'm using a very conservative interest assumption, 8%. With interest rates the way they are now you can pretty well bank on 8%. If you're young and you put away \$2700 a year for 25 years and it compounds at 8% a year (this is never going to happen because you're never going to have a consistent rate of interest over 25 years, but I have to use something), you will wind up with a fund at retirement age of over \$200,000 that can provide you with a very handsome annuity in your retirement.

If, instead, you don't put the money in and you are going to try and do something with it on your own, first of all you are going to wind up, instead of having the \$2750, you are only going to have \$1990 to start off with, to invest. The earnings at 8% are going to be taxed and you're only going to be earning an effective 7.9% and at the end of 25 years you wind up with \$106,000. That's almost half. If you have a shorter time to go until retirement and you only put money in for ten years, the results are still fairly dramatic--tax free and compounded tax free, you can wind up with about \$40,000. If you take the money out and try to invest it at 8% yourself and pay tax on those earnings, you will wind up with just under \$26,000. Even if you're closer to retirement age, you can do fairly well by saving for your retirement through the tax deferred program. If you only have three years to go until retirement and you can still only earn 8% a year, and you deposit an extra \$1500 a year for those three years at 8%, you wind up with just about \$5,000. If you pay tax on the \$1500, you have \$1100 left: you invest the \$1100 for three years, you wind up with \$3500. \$1500 extra to pur-

chase an annuity in three years is a fairly substantial sum if you consider, one, that you know better at that point, that you don't need the funds; that you're closer to retirement age; it's less likely that you will need the extra funds. If you're going to save it for retirement, anyway, find a way to get it into the plan.

What will that money do for you? I made one quick phone call before I came down just to find out what the money would buy these days by way of a retirement annuity and I only have one example to give you and that is for a retiree aged 65 with a spouse aged 62. \$100,000 will buy an annuity that will pay monthly, over the life of husband and wife, \$720.00, assuming only a 7% interest rate and annuities are now being issued at $8\frac{1}{2}\%$ -9% so there would be more.

I've given you one suggestion. I know that there are set amounts that the Assembly recommends in negotiations. If you can afford more, I urge you to put more away, if you will not need the money before retirement age. What else can you do? You can try to defer other income. You may, in the years close to retirement age, try to negotiate with your employer a deferral of compensation. You have to have some confidence that the employer is going to be around at the time the pay-off comes. To succeed tax-wise with the deferred compensation plan cannot be secured. They cannot take the salary that you want to defer, put it into a bank account for you and by contract use that bank account as security for the payment of the deferred compensation. That cannot happen. You will be taxed in the year that they take the money out of your pay. You have to have some confidence that your synagogue will have continuing existence.

You should take stock of your other assets at any given point in time and recognize their potential in providing for you in your retirement. One of the best investments that you can possibly make for your retirement, or for other purposes, is your own home. Real estate is one heck of an investment. Residential real estate is not any worse than any other kind. It goes up too. Recognize the equity in your home for what it is. You may in your retirement choose to move; you may choose to change living quarters in the same community. The equity in your home can provide, not only income, but a fund on which you can draw. And don't be afraid to withdraw capital to use for your support in retirement. Just plan it carefully because in actuality when you draw your annuity down you're

drawing capital as well as income. You put your capital away and you are taking it out over a period of time together with earnings on it. You can do the same thing with other funds.

If any of you have cash value life insurance, you can plan on it for retirement or you can be smarter and borrow money on it now. I think the top interest rate you pay in New York State now is 8% interest on the cash value of your life insurance and you can put it into money market funds at 15% which might free up some other funds which could go into the tax-sheltered annuity program.

I also just made a pitch, I noticed, that you should try to own your own home instead of having the home provided to you by your Temple.

Another aspect of your retirement planning that I'd like to talk to you about is planning your estate. Sad but true, a statistic that is going down, you may not live till retirement. Happy thought in front of the aron kodesh. But estate planning is a real part of your financial planning because when you are planning for your retirement you're not just planning for your retirement: you're planning for the financial well-being of your family unit in a bunch of events. If you're cut off before your time, there has to be something there to tide people over until they can become self-supporting, if they can ever. Estate planning and financial planning are a mesh; you do them both at the same time.

Estate planning is not just drawing a will. It involves everything I've just talked about including retirement planning. It involves income planning currently and it involves taking stock of what you have, what your goals are and providing for them so an estate plan will not only provide for your family, it can provide you with peace of mind as well, knowing that it's planned. It's not something you do once and put away, either. It's something you have to review occasionally. Get professional help, whether or not that professional is a lawyer or an accountant or an insurance man or a trust officer or all four, get professional help. There are a variety of things other than wills you can be doing, one, for estate planning purposes, and two, for retirement purposes, and three, for current income purposes. All of them fit and if you can produce more income without a raise in salary, you are indirectly providing for your retirement and you're enhancing your estate.

In current vogue, I will throw one out at you that may be of 'some use to you. It's a device that has received some judicial notice and some scrutiny by Internal Revenue Service, called the interest free loan. You can provide for other than retirement needs for others in your family--children, parents, by creating a trust with some seed money, a few hundred dollars, paying small annual fees to a trustee, who must be independent, and loaning money on a demand loan basis to that trust, interest free. For example, you go to the bank and borrow \$5,000 and pay 20% interest. You loan the \$5,000 to a trust for the benefit of a child who will be going to college, hopefully. The trustee invests the money and earns 15% in the money market: pays minimal income tax on that money, you deduct the interest expense that you paid to the bank, and believe me, there is more money there than if you had taken after tax dollars and put it toward the college education. You can fit that to your own needs. It's a relatively simple thing to do. It pays a lot for people in a very high tax bracket: but it also works for average Joes, like you and me. It's best if you do those things early, but it's never too late.

Don't be without a will. There are assets that must pass by will that you will not want to have in a revocable trust, that you will want to pass in a certain way and the only way you can do that is with a will. It is an integral part but not the entire estate plan. Don't be with an outdated will. If you think you are covered with the will that you drew during World War II, you are sadly mistaken. It does not fit now; I guarantee you. If your situation has not changed, the law has. There are things you can do in wills, with wills that will save dollars later. The will can make provisions that will cut down on the administration expenses of your estate: it will not eliminate them, but it will cut down on them. Those dollars can be important later on.

The plan should be done with estate taxes in mind although less and less so lately because the government has become more generous in the estate tax area. Now, the first spouse can die with \$425,000 and incur no federal estate tax. The second spouse is not so fortunate, unless there is a re-marriage; he can only die with \$175,000 with no estate tax. Those numbers can be misleading and you can build up those numbers faster than you think because things like the full face value of life insurance count, dollar for dollar. It's not unusual to have large amounts of life insurance that get taxed. There are ways to avoid that. Rather than wax on any longer, I think I have used up my

time. I will entertain any questions you have. Please try not to make them your personal problem, if only because I get paid to do that for a living.

From the Floor:

About three weeks ago the NEW YORK TIMES Sunday Financial Section contained an interesting article which really amazed me, called "Taking It All," it gave an example: a top executive from a top company retired. The company offered him (he wasn't one of the top, top executives, otherwise he would have gotten more) \$14,500 a year for life. He opted for taking a lump sum. They gave him \$104,000. He then rolled it over, which you can do within 60 days. He rolled it over into a plan based principally on money market. They figured out that if he took the \$14,500, which is based on a much lower interest rate as compared to the other, the \$15,500 to age 81, which was his actuarial death time, he would have received somewhere in the neighborhood of \$375,000-\$380,000. Based on the other, to which he rolled it over, of course there had to be a certain amount of guessing, they figured he would get somewhere around \$750,000. Many of us have plans with Continental Insurance. It's a known fact that the percentages which the insurance companies give on retirement plans always lag far behind money market rates. What is your advice on this? I put a lot of money into our retirement plan and I have always advised our men that this is the best and safest way. In many ways it is because it doesn't get the members of your board on your tail, etc. But in terms of a 5% differential, once you've got well over \$100,000 that means \$5,000 for each \$100,000 in terms of interest you can earn for yourself and your family. What do you feel about this?

Mr. Briskin:

As I understand it, your plan does offer you the opportunity to shop at retirement. You don't have to buy the Continental plan. I know the law provides that you can also provide for a lump sum distribution at retirement.

From the Floor:

If you accept a lump sum and do nothing with it, it is taxable, but if you do roll it over to another plan, then you don't get hit with a tax.

Mr. Briskin:

If you roll it into an IRA, you can qualify.

Hazzan Rosenbaum:

Let's not get involved with the details of the retirement program. Mr. Landes will be here tomorrow and I think that he would be the authority on that particular plan which we are most interested in. So let's ask questions of a more general nature and not get lost within the labyrinth of that plan, without Mr. Landes being here.

Mr. Briskin:

Without Mr. Landes being here, I'll give you the short answer. The question in Tax Facts, '81: May an employee or a surviving spouse roll over a lump sum distribution from a tax-sheltered annuity? (Believe me, it's one of your section 403B annuities.) "Yes, under the rules set forth in roll-overs." That's a quote and you can quote me. I gave you a definite opinion.

Mr. Briskin, in response to another question:

Yes, you shop. Lawyers are now permitted to advertise; some of them do. Your estate planner need not necessarily be a lawyer. I should think the first criterion would be that you find someone you can get along with and someone whom you feel confident with. Whether he is able or not, you will have to accept on faith. You are going to have to shop. It happens in my office all of the time. I have initial conferences with clients and I try to sell my service and they go some place else and they get the sales pitch from some one else. A relatively inexpensive way of doing this is to go to someone first who is free. Many lawyers will give you an initial consultation for free. A trust officer at a bank will talk to you for free, trying to get your trust business and you can ask him for estate planners suggestions and they will give you a list, probably of their friends, but they are friends because they found them to be competent. Your insurance man can do the same. Your accountant may do the estate planning or may recommend an attorney or someone else to you. But shopping is the one word answer to your question.

From the Floor:

One of the tax shelters we have at the present time is the area of parsonage--that income is not taxable. Some of us are getting to that point where the mortgage can be taken off. Do you have any other suggestions for other forms of tax shelter that can be used similarly. I'm not talking about pensions because there the money is not available.

Mr. Briskin:

I've not addressed myself to your particular question of parsonage. The initial reaction I have is perhaps you should re-finance the mortgage. Even with the high rate of mortgage you would still be ahead. If you can borrow the money and put it into the money market, you're going to be earning at least the mortgage rate, if you can get the mortgage, which is another problem. Other tax shelters-- I don't know of ways to shelter other than to defer your compensation or some other tricks like that, if you don't want to try and take maximum advantage of the parsonage allowance.

From the Floor:

I'd like to ask a theoretical question. If we had the choice of not contributing to Social Security but putting that money into the Retirement Fund, would you recommend that they do that, or should they take the Social Security?

Mr. Briskin:

It's a very good question. I would opt out for the following reasons: I am not sure that the Social Security system is going to survive much longer. The money that's being taken out of your wages now is not the money that will fund your retirement benefits; it is funding the current retirees' benefits. Whether or not there's going to be money there to fund your retirement benefits when you retire is a matter of some doubt at the moment. In addition, even though the Social Security income you will receive will be free of tax, I don't think that if you measure the amounts that you are going to be putting in over the years, assuming that you work until retirement, that the return you can expect will be anywhere near what you could do on your own, even though you pay extra now.

Hazzan Tilman:

Thank you very much Richard. I am sure that if there is time our first speaker will be available for questions at the conclusion of our session.

The next speaker for this morning is Dr. Martin Nacman, a graduate of Brooklyn College, Columbia University, where he received his doctorate in Social Work in 1971. Dr. Nacman has done social work for the US Army; worked at the VA Hospital in Downy, Illinois. He has been Director of Rehabilitation Service at the National Jewish Hospital in Denver and, since 1968 until the present time, he is Director of Social Work Division at Strong Memorial Hospital and Professor of Department of Health Services and Department of Preventive and Community and Family Medicine at the University of Rochester School of Medicine; secretary of the Executive Committee of the Jewish Home & Infirmary, Rochester, N.Y., Director of Community Services Graduate Program University College of the University of Rochester. Dr. Nacman.

"Looking to a Fulfilling Retirement"

Dr. Nacman:

To come here as an expert on the aging reminds me of a story which takes place in a little shtetl in Europe where the farmer awoke one morning to find that 20 chickens had died. He ran to his wife and said, what do I do? She said you go to the rabbi and you ask his advice. He said the rabbi is a busy man; don't worry, go to the rabbi. He ran to the rabbi and asked the rabbi what to do. The rabbi said, What are you feeding the chickens? He said, corn. The Rabbi said, Feed them only barley. Ran back home, fed them only barley. Got up the next morning: 20 chickens had died again. Ran back to the rabbi and said, Rabbi, I know you are a busy man, but you have to help me: I lost 20 more chickens. Rabbi said, No water for 24 hours. Ran back, no water for 24 hours. Got up the next morning and once again 20 chickens had died. Ran back to the rabbi and said, Rabbi, I know you are a busy man and I hate to bother you, but I must ask for advice again. The rabbi said, Don't worry, as long as you have chickens I have advice.

I have plenty of advice for you. When Giuseppe Verdi was 73 years old, he composed two major operas. He was an oddity in his day--a 73-year old vigorous composer. Today 73-year old vigorous people are very common in our society. However, we live with the myth that at the age of 65 life

stops. Retirement is deadly. One forgets today that in our current society we are a group of people staying healthy longer and living longer. There are people, like George Burns, who started their second career over the age of 70. There are people like Margaret Mead, who, I think at the age of 73, went back out to study the tribes she had studied when she was a young woman.

We now have, therefore, a population in front of us, you and I, who today can anticipate that they are going to live probably, on the average, 73 years of age, although here women get a break. Women will outlive us men. This also poses a problem that I will talk about later on because there will be more women who will reach 75 and 80 than men--there is a disproportion between women and men at that age period. Today one out of every nine Americans is 65 years of age or older. We have approximately today some 20,000,000 people who are 65 years of age and older. Of those, 8 million are 75 years of age and older. There is every indication that by the year 2,000 or so, one in every seven Americans will be 65 years of age and older; very interesting statistics. We are becoming an older population and we are becoming a healthier population. The myth that age and ill health go together are no longer borne up by the facts. We now perceive of age in two categories. One category is the young-old, up to 75; the old-old, 75 years of age and older. You and I can anticipate that by the time we are 65, and those of you who are, I hope, are able to see, smell and behave very much the same as you are doing today. Seeing--I will talk about that later.

You also have had the advantage of living in an era in which more has happened than in probably any other era preceding that time, with a lot more being done with respect to future financial security, as already has been talked about by Dick, than ever before in history. We are really at a point, looking at where we are in contemporary society that no longer do we talk about retirement as a period of termination.

Rather, we talk about it as a beginning rather than as an end because a lot of things can happen at that point which are constructive and productive. One thing to keep in mind, however, we are in a changing society and this is something that one needs to think about in planning. We have smaller families. As a result of this, one cannot anticipate a large number of children who are going to be available, necessarily, to help support you when you become older. Not only that, it is very common for us, in the

hospital today, particularly in the nursing home, to see children in their 60's and 70's; children who are not in a position, due to their own retirement to necessarily put out much money to the care of their mothers and fathers. This is part of that changing society.

Let me also dispel a myth--that most older people live in institutions. Nonsense. Only 4% of our aging population are in institutions. For the most part, our aging population, 65 years and above, are living by themselves, or in some instances, living with their families.

But to keep in mind again that we have a changing society one other thing to keep in mind is that women are now entering the labor force in much larger numbers. Therefore, women who used to be caretakers of the older are no longer going to be available for that purpose. Your daughters who 30, 40, 50 years ago were home primarily as homemakers, are entering the labor market and they will not be available during the day to take care of elderly parents. As a matter of fact, the interesting part about this, the most recent research says that people entering into 65 years of age do not want to live with their children. They want to live independently. They don't want to be a burden to their children and they want to maintain their own independence. It's not that children are abandoning parents that much because there's still a good deal of contact, from all the research, between children and parents.

You know the story Mel Brooks tells about the 2,000 year old man. When they asked him how many children did he have and he said: I had 4,245 children and not one of them ever comes to visit. Not true. In most instances there are good relationships between children and their family. However, the change is the age of the children, their own ability, the market in which inflation occurs and the fact that women are in the marketplace today themselves, changes that relationship somewhat. Predominantly the theme that older people do not want to put themselves in a position to be taken care of by their children; they want to be independent.

One of the things to keep in mind here, all that we are talking about in retirement (Dick referred to this) is the means to prepare for retirement. As he pointed out, it is not too soon to talk about retirement and preparation for retirement. Biological aging today has a very individualistic sort of a pattern. People enter 65 differently from each other. Some will enter it quite sick: most

people will not. A lot of that is going to depend on what you do right now until the time of retirement. That kind of planning that I will refer to rather specifically as we go along will tell you what life may be when you enter retirement. Today, essentially, aging and ill health are not synonymous, providing that you keep up good diet, your exercise, continue your sexuality and you have good health habits. I am going to go into each of these rather specifically.

Obviously, as we grow older, natural changes do occur. For the most part, these changes, by the time you reach 65 and even 70, should be more an inconvenience than a handicap, unless in some instances, you make it a handicap. Again, this is not to say that some people may not be sick. But for the most part these will be inconveniences rather than handicaps. You should not be disabled, therefore, by the time you are 65. You should be able to be alert, to be productive. Research indicates today, in the studies of people reaching 65 and 70 years of age, that they are indeed, in pretty good health. They are not limited by severe illness or injury by the time they retire. Ill health today does not become pronounced until age 75, that is, statistically. At age 75 you then see a rise in the number of people who have serious illness and injury. Even today, some of the 75 year old people and 80 year old people are quite vigorous.

At the Jewish Home in Rochester, we had a speaker, Dr. John Romano, a very famous psychiatrist, who addressed the annual meeting. He was proud to say that he was over 70 years of age and very vigorous and very active. He then opened to questions. The best question came from a little man sitting in the back of the room, who was 91 years of age --mentally sound, mentally alert. Dr. Romano said to me: those are some of the best questions anybody has ever asked. I said, you should know what maturity is about. You are there yourself.

Retirement means preparation and it means changing from one role to another, so I'd like to talk about that as a process but as a process that can increase fulfillment; as a process that by no means has to be a major crisis. We know today again, statistically, that at least two-thirds of the people who retire do so with no great difficulty. I said great difficulty; that doesn't mean that the retirement process doesn't encounter some difficulty, but not major difficulty. It does for many people offer freedom of decision. It does offer them an opportunity of re-apprais-

ing their own lives and it does give them an opportunity for engaging in activities that are no longer job dependent. These are important considerations that allow you an opportunity that you may not have had before. To help you to prepare now, I am going to give you some basic rules. Whenever you give basic rules, you realize that basic rules have some variation. Bernard Baruch said: "I will never be an old man. To me old age is always 15 years older than I am." A good point to keep in mind.

Basic rules: Start exercising to keep in shape. Exercise we now find to be a very important factor. Start to engage in stimulating activities, hobbies before you retire: don't wait. Rule two: Look for broader horizons that you can engage in activities that interest you and that will afford you greater opportunity at the point of retirement. Number three: (After having dinner last night and breakfast, this may sound ridiculous.) Start following a sensible diet. Over-eating, obesity are major killers. (Chicken fat has cholesterol, no matter how you prepare it; keep that in mind.) Discard unhealthy habits: smoking (I notice we have smokers in this group) and the excessive use of alcohol. We used to say Jewish people? Alcohol? Never! It so happens that the statistics now indicate that many Jewish people are alcoholic. There is a trend for greater numbers of people with Jewish backgrounds becoming alcoholics. So it is a problem to our groups as well. Seek medical care for health problems because early prevention may be very important today in warding off the seriousness that may occur without proper care.

At the age of 80, in 1960, Bertram Russell resigned from the campaign for nuclear disarmament to form a more militant group. At the age of 80. At 90 he was still active in politics and still active in nuclear disarmament. Age is not a factor.

We, today, particularly all of us sitting here in this room, spend our lives in chairs, at desks, riding in our cars, riding in elevators. Golf has now become electric carts from hole to hole, rather than walking. There is tremendous evidence indicating that if we don't properly exercise two things will not occur. One is we will not reserve the capacity that we need, both from a muscle standpoint but also from a pulmonary standpoint. I talk about pulmonary because for ten years I was on the staff of the National Jewish Hospital and saw the fate of people with poor pulmonary problems and the lack of exercise. We saw children who had never learned to run; adults who never

lifted anything heavier than a pencil in their lifetime. People with emphysema who smoked all their lifetime and have lost the elasticity of their lungs. We talk only about cancer; emphysema may be a more horrible death than cancer. Keep these things in mind.

The other thing that exercise does--it helps people relax. It can be an enjoyment; a stimulation and a relaxant as well without having to take a vast array of drugs on which we have become dependent upon in our society.

Nutrition: Minimize cholesterol; minimize sugar (I didn't do very well last night either on that one). Get enough calcium and get enough fiber. As you get older, one of the problems that may occur might be the problem of the normal functioning of your intestines, the removal of waste products. This does require fibrous substances which one can readily get hold of today. Sounds like my mother: Eat a good breakfast. We had one fellow on the block whose mother used to yell at him: Have the banana--you need your banana every morning. Don't over-indulge in meals. As a matter of fact, the research today suggests that five small meals a day will probably be better than three big meals a day for survival.

If you are capable, Alex Comfort says, continue to work. If you can function adequately, he suggests that the best way of surviving is to continue to work. About 10% of the people who retire obtain another job. But we must keep in mind also that increasingly the number of jobs available to people 65 and older is decreasing rather than increasing. There is a trend toward early retirement because people feel more vulnerable as they get older and prolonged unemployment will occur if someone is without a job and they're over 60 or 65 years of age. The figures indicate, therefore, that post-retirement employment is limited. How many retired cantors can go to Boca Raton or Miami Beach? Retirement is a difficult problem for some people because they don't know exactly when to retire.

In many of our professions today there are evaluation processes which clearly indicate to us whether we are performing effectively or not. As a matter of fact, in academic settings we are not only evaluated by our peers but we are also evaluated by our students. If you ever want to hear a revealing report, read your students' evaluation of your teaching. What this does is two things: It gives us some clues as to our weaknesses; it gives us some strong indications where perhaps we have lost some ability to per-

form in the area in which we were once proficient. In your field this is a difficult proposition. Who evaluates you? How do you know? The congregation? the wife?

I would suggest, by the way, one area that you might consider through your organization: an evaluative technique, an objective peer evaluative technique that may help formalize in some way where people are in their careers with respect to their ability to perform. It is very difficult for anyone of us to be objective about our own performance. We are ego involved, as we should be. We listen to the people we want to listen to. We rationalize very easily any negative commentary about our performance. This does not help when a rude awakening occurs and you realize that your performance is inadequate. What I am suggesting is that having the opportunity and the mechanism for that kind of evaluation may be of considerable importance in planning your retirement. Difficult? Yes. Possible? Yes. All of us in the professional health field are being re-evaluated regularly. Even physicians today must be re-certified each year by the hospital in order to perform in that institution. So that, too, is important.

If you do feel that you are going to retire and you need to work and want to work then I would make the following suggestions. Draw up what I consider to be a job-life inventory. Put it down on paper--the following issues: What is my education? What specific work experiences do I have? What other skills do I have other than the job I have been performing as a cantor? For example, Do I have a license to teach? Do I do hand work, tool work? What are my personal attributes? Am I a personable guy or am I a tough guy? Am I a friendly guy? Other information: What kind of awards have you received? What kind of special talents do you have? How are you with your hobbies? Do you have capital to invest in a business? Do you have a loan capacity? (I won't go into the financial area in detail since it has been discussed.)

Then list your work objectives: part-time, full-time? Do you want to travel or is traveling out of the question for you? Are you talking about self-employment or are you talking about being on a salary basis? Do you want to work at home or away from home?

Consider the following possibilities: You can become a consultant. All of us retire and become consultants. You can tutor. Clerical work, which may sound below our dignity, but there are more clerical jobs usually open than

other kinds of jobs. Child care jobs. By the way, under the current administration, in spite of a lot of cutbacks, the President's wife is strictly in favor of foster-grandparents. Foster-grandparents is a program in which they employ older people to work with younger people and to do productive jobs. Keep it in mind because the current administration, although cutting back on many social programs, will put additional money into foster-grandparent programs and people 65 years of age and over are eligible for that program.

Hobbies can produce more money. Photography, gardening, handicrafts. Grandma Moses at the age of 85 realized she could no longer embroider and became an artist. At the age of 100 she illustrated a book. Hope for all of us.

The negative effects of retirement, from all of the literature I can read, have been largely over-estimated. Although there is some tendency for maladjustment, mostly this occurs among retired people who hold an unfavorable attitude about their own work, about their own lives and about the future. In general people, with severe psychosocial problems prior to retirement, take these right into retirement. You have to realize that retirement is not a panacea for correcting that.

On the other hand, about half of the people who retire make a satisfactory adjustment in no more than three months. Women have a little more difficulty than men in making that adjustment. Part of this may also rest on the fact that more women have lost their spouses at that time than men have lost their wives.

Consider the impact on other people when you retire, as well, particularly on your spouse. The reason I raise this, and this was not raised a few years ago for the same reason I mentioned before. The career development of women in our society has been so delayed that by the time the man is ready to retire, the woman is just hitting the height of her career in many instances, because she did not start her career until 40, perhaps, until after the liberation movement. So here comes the man along, I'm fine, I'm ready to go and the woman says I'm not ready. I'm still in the middle of a productive career. I'm not ready to retire. That takes some very serious consideration as to how these balances occur. Secondly, when the man retires, the propensity is to spend more time at home. This can also be a problem, particularly for women who have been primarily housewives to be invaded by the man in the territory that

has been primarily theirs. Again, things have to be worked out very carefully as that invasion occurs.

Housing. Do older people move a great deal? The answer is no. In spite of the "major" migrations to Florida, to Arizona, only about 10% of people retiring move anywhere other than within their own community. So for the most part you can anticipate that you probably will be within your own community. A change to another community is a major, major change to be considered very, very carefully. Don't pack up and leave for Florida unless you have carefully thought out what the implications are. You will be moving away from family and friends. You will be moving away from an environment that you know. You will be possibly moving into quarters which do not in any way replacate what you have today. You may be attracted to a retirement community which may have the advantage of many activities, etc. In speaking to some of the people in those Florida communities, they said that when they first moved there, they took in everything, but after awhile they got bored and they got tired of seeing so many people die. It's a consideration which should not be taken lightly, one that you have to consider very carefully.

Let me talk now about sexuality. When I was at National Jewish Hospital we were having some difficulty because some of the patients were breaking the rules and staying out late hours. The administrator was getting very upset with this proposition and he said he was going to find out who these people are and he was going to try to take some corrective action. One night, two people were found coming in about two o'clock in the morning. The man got away but the woman was caught (I guess she wasn't as fast as he was). She was a woman in her 60's. The administrator called her in the next morning. He was going to make a case out of this to show everybody that he was serious about it.

He said to her: Mrs. Greenberg, we caught you at two o'clock in the morning. You were out and we want to know who you were out with. He got away. She says, There is no way I tell. Not a word do I speak on this matter. He said, Mrs. Greenberg, we have to find out because obviously this is a problem and we must get down to the root of this problem. She said, I say nothing. In desperation he said, We are going to find out right now or if not I am sending you home tomorrow morning. She said, I don't talk. He said, was it Mr. Schwartz in Room 203? I know he has been in trouble. She said, I don't say a word. What about Ginsburg? This man who came in two days ago, I think I'm

suspicious of him. She said, I don't talk. I'm giving you until tomorrow morning or I send you home. As she walked out she was met by her friends and they said, did you get hell? She said, no, I got two great leads for tonight.

Sexuality in the aging. The fact of the matter now, research-wise in the studies at Duke, in the studies by Masters and Johnson say that all of us sitting here can lead an active sexual life for the rest of our lives, unless incapacitated seriously by illness or injury. Alex Comfort says there are only three things to remember: Don't worry, don't hurry and have no fear of failure. Fear of failure is a major contributing factor to the decline of sexuality among the aged people. All of the myths of our society say, essentially, at the age of 65, Kaput, you're finished. Not true. For women, there's been a myth that menopause is the problem. That, too, is a major myth. There's no reason why menopause should essentially interfere with a woman's sexual life. If there are problems with respect to hormones these are easily adjustable. What there is evidence of, and I want you to take heed of this, those who are active now will remain active for the rest of their lives. Activity now is quite important because all of the research suggests that people prior to retirement, prior to their 60's and 70's maintain an active sexual life will maintain an active sexual life as they become older. As a matter of fact there is now evidence that for men there is a break here because as you grow older it is possible to maintain the erection longer because of the reduction in semen that's produced as you grow older. For some of you who are hasty people, this may be a great break tonight! Seriously, again, there is evidence that for some people, actually, as they age their sexual activity becomes more gratifying. For women this may be part and parcel of the fact that prior to that time many women were fearful of becoming pregnant. As I recall, for those of you who are concerned, the oldest person we know of who delivered a baby was 57 years, 129 days old. So be careful tonight as well. Menopause does give you a break because no longer does the couple have to be concerned, necessarily of pregnancy. For some people whose concern about the use of contraceptive may be a problem, menopause may free them to be more active.

For men, as I pointed out, some of the physiological changes that occur may in fact allow for a more satisfying life. Also, if a prostectomy is done properly there is no reason that an active sexual life cannot go on. There is a difference in the flow of semen in that instance but

there's no reason why active sexual life cannot go on even after a prostectomy. Even that becomes something which, if carefully planned and carried out, can be no detriment whatsoever as you enter later age.

Now the big rumor. So many people die while having intercourse when they are 65 and above. There is absolutely no evidence that you die on the rise; no way. The pulse rate during sexual intercourse is about 120-140. Let me go back to what I said before. Exercise, when you try to reach a pulse of 120-140 is very helpful, therefore, in maintaining a productive and satisfying life because the pulse reaches just about the same point during sexual intercourse as it will when vigorously exercising. So there really is no difference and there should be no problem whatsoever and I think that the percentage is something perhaps less than 2% in the United States that anyone dies while having intercourse. One of the problems, however, and I want to point this out, in our society, is again, and I go back to something I mentioned before, there is a difference in the number of surviving women as compared to the number of surviving men. This becomes a problem in our society with respect to the sexuality of women because many women will be without a partner as they grow older. As a matter of fact, for another reason and that is, all of the statistics indicate that men in their 50's and 60's if they do re-marry, re-marry younger women. Therefore, the availability of male partners for women in their 60's and 70's is reduced perceptibly. The point I want to make here is that we have a difficult proposition for women and it may well be as we grow older, we may begin to think of other kinds of sexual arrangements. We definitely are going to be thinking, most of us, of at least two marriages during a lifetime, not unpopular today with the amount of divorce and the death rate between the two partners, so that we may have to think of other kinds of arrangements.

Let me end at this point and then we will entertain questions. We will end with the story of the woman who lost her husband and who wanted to be re-united with him. She longed for him. She tried every way she knew to reunite. She went to soothsayers, she went to gypsies, nothing worked. Finally, her friend said to her: you were married for 30 years. Where did your husband work all those 30 years? She said, Gluckstern's Restaurant; he was a waiter. So why are you sitting, she asked, in the gypsy places and all that? Go to the restaurant where he worked and you'll be re-united with him in the restaurant. So there she sat all week long in the corner saying, Sam, speak

to me, Sam. On Thursday night at 8 o'clock while she was sitting there saying, Sam, speak to me, Sam. He said, Malkah, Malkah, is that you? She said, oh, my God, it's Sam. She said Sam, come over here and speak to me. He said, I'm sorry, that's not my station.

From the floor:

In statistics about professions who are living longer, we know that conductors live a very long life, and they say they are constantly exercising--conducting. Arthur Fiedler, Toscanini, many, many more in the whole history. Would you say hazzonim will live longer?

Dr. Nacman:

Your statistics are quite right. As a matter of fact, we just attended a symposium on stress in music which was conducted at the university. They pointed out that the conductor does live longer and they think it is a manifestation of the amount of vigorous exercise that person gets. They were saying that some of the conductors lose four and five pounds during one performance. It's the musicians, by the way, who are sitting and blowing who have the coronary conditions and under tremendous stress.

Stress is also a manifestation of performance. Let me answer your question in this way. If, as a cantor, you have a lot of anxiety about your performance, that anxiety is going to decrease your lifespan. The evidence they showed us is that perpetual stress over performance leads to decisive coronary problems, just as it does with the pianist, just as it does with the violinist, etc. They were pointing out that the issue is the amount of stress that the musician operates under at any given time. My answer to you would probably be the differential that those of you who are relaxed and enjoying and performing without stress, with the vigour of that kind of life you can probably do pretty well. Those of you who stand up and fear that the note is not going to come out correctly, which is not an uncommon fear among musicians, are under stress and the stress may take its toll eventually.

In response to another question:

The question is whether there is a correlation between inter-personal stress and difficulty. There is definitely some evidence in managerial positions. I have to extrapolate from that because I don't know anything done on

cantors, per se. In managerial positions there is a tremendous amount of stress and there is a great deal of burn-out among managerial people who have to take the brunt of staff problems, staff conflicts, which I imagine is not to dissimilar from the kind of conflict that you are talking about. There again, there are individual differences. Some people thrive on stress. The reason being there is a certain amount of adrenalin that's excreted when you're in a stressful situation, and dependent upon how you perceive the stress, it may be just enough to sharpen you rather than reduce you. If, however, you are under a high level of stress, or if you are under constant stress without resolution, then this can be a problem from a health standpoint. Again, let me go back to the point. Those people who are satisfied with their employment, that is, they are taking gratification, they retire easily. Those people who have gone into retirement, who have not been satisfied with what they have been doing, have retirement difficulties. A lot depends on whether the strife has had a positive resolution for you or whether it has had a negative resolution over the long haul.

Workshop

"Static or Dynamic Tradition:
The Pitfalls of Popularity"
Dr. Eric Werner

Chairman: Hazzan Abraham Lubin

It is my distinct honor and great privilege to introduce to you our guest speaker who will address us on the subject that is at once both of historical importance as well as of great concern to all of us. I can say without hesitation that there is no one living today who has made greater contributions to the study of the nature and character of what we commonly call Jewish music than our guest scholar, Dr. Eric Werner. Our speaker is well known throughout the world, not only among those who are particularly concerned with the genesis and essence of Jewish music, but also among those who are interested in that body of music which is the very foundation of the western musical tradition, the remarkable repertoire of the Gregorian chant. Dr. Werner has always exhibited courage and daring in his scholarship and in his scholastic pursuits. Never did he accept a theory or view about Jewish music at face value, no matter how popular or sacrosanct that view or theory may be. Whereas some scholars have had romanticized ideas about the antiquity and purity of Jewish song, Dr. Werner has always pursued a course of careful examination and scholarly research before espousing a view about a particular aspect of Jewish music.

Dr. Werner is presently Professor Emeritus of Sacred Music at Hebrew Union College Jewish Institute of Religion. Born in Vienna, he studied at several universities in Europe and climaxed his musical studies with several illustrious scholars. Dr. Werner inaugurated the Department of Musicology at Tel Aviv University and headed that department for five years. He's the author of more than 120 publications among them are the widely acclaimed books, The Sacred Bridge which represents a thorough and remarkable study of the liturgical and musical interdependence of church and synagogue. It is indeed the standard work on the subject of comparative chants. His biography of Mendelssohn, A New Image of the Composer and His Age, was described by the New York Times as the definitive biography of the composer. Professor Werner has made editorial contributions to such renowned publications as Grove's Dictionary of Music, the fifth edition, and also the most recent New Grove Dictionary, edited by Stanley Sadie. He also contributed to the Oxford History of Music and the Encyclo-

pedia Britannica, and on and on and on. A review of his latest publication, A Voice Still Heard: The Sacred Songs of the Ashkenazic Jews was published in a recent issue of "The Journal of Synagogue Music." It is indeed an honor and a delight to give you this morning Dr. Eric Werner.

Dr. Werner:

I am a little bit ashamed to hear so much praise in my old age. It is not becoming to an old curmudgeon like me to have his generation exposed. When I say my generation, I mean exactly what I say. So many, almost all, of my comrades, my classmates, all of my teachers have gone. I am one, the remnant, you might say, what the tailors, in the stores, is sold cheaply, the remnants. That you have to bear with me. You will forgive me if I start my discussion on a very delicate subject, with the words of my revered teacher and master, Martin Buber. I quote him: "During the less fertile period of Jewish history we encountered, in the place of God-centered, demanding, creative thinking more and more the rigid, merely conserving, merely continuing, merely defensive attitudes of the official representatives of Judaism. It turned even against the creative spirit because its boldness frightened those rabbis who knew only their Talmud and craved mainly the plaudits of their powerful members."

This is certainly a fitting motto for a discussion on the "Static or Dynamic Tradition: The Pitfalls of Popularity". At the first glance these seem to be two entirely different topics, not connected at all, but you will see that in fact these ideas converge. Indeed, they become one problem, the dominant dilemma of the contemporary American synagogue. The essence, the meaning of your office is once more imperiled. Its very existence is threatened from two opposite sides. This is not the first time in its history of 1500 years. Let us remember that the strictly Conservatives (with a capital C) rabbis of Pumbedita, regarded all piyutim as blasphemous nonsense and maintained their attitude not to change anything in the service. They were the natural enemies of hazzanut and more than a thousand years later another ultra-Orthodox scholar, the Hattan Sofer, wrote in his ethical will the TZAVA, lehkol mishaneh davar b'vet ha-kneset panav lo yishano. In other words, whoever changes even a detail in the synagogue service should be defaced. Elsewhere the some posuk suggests that all hazzanut should be limited to melodies formed by the tropes of the ta-amei ha-mikrah. This is not a static but restrictive interpretation of our tradition and you can find its

remnants still today, especially in Israel. But the cantor-ate had to change as every living organism must change and adopt itself to changing cultures and environments. This was necessary because the very function of the hazzan has changed and with the function, its style and its character.

You will observe the paradoxical similarity between the practices of hasidism and that of radically reform youth movements of the left. You will concede that they have very little in common. Yet, let us regard their practice. The hasidim had little use for the hazzan and his function. For all kavanah was centered in the rebbe who sung his own tunes, popular ones, not traditional ones, which were immediately taken up by his disciples. What do we find in the so-called creative services of the youth synagogues? The introduction of camp songs, usually accompanied by a kosher guitar. This happens to become the popular chant of the synagogue. This is what the philosophers call a coincidencia oppositorum, a coincidence of opposite extremes.

Let me remember an experience the last time I was ordered back to Cincinnati by the President, as a so-called Distinguished Service Professor. I had to teach for one term the graduating class of rabbis (a big class of 32) about liturgy. After the first two sessions they invited me to their own liturgical sessions. The liturgical sessions had a little bit Buddha, a little bit Plato, a little bit of Nietzsche, a little bit of Buber, a little bit of Midrash, a little bit of this, a little bit of that. Next class they asked me, how did you like it? I said, fellows, do you know what is eclecticism? They said, oh, yes, we know. I said I am sure you cannot give me such a good definition as my late father gave me. When I asked him that question, when I was 15 years old, what is eclecticism, he said, you ought to know that yourself because you know that much Greek already. But I will give you a better definition. Chocolate is good; pineapple is also very good. How good must it be if you add to it a good shot of garlic? This is eclecticism,

But to return to the changing function of the hazzan. This adaptability to the needs of the house of Israel speaks for it and for its strong roots in the very heart of Judaism, not against it. Let me give you a few rough sketches of the most important functional changes in the history of the cantorate because, as I mentioned, the hazzan had to change. You were, originally, the speakers for the unlearned when prayers were memorized, not written. This was some time before the 600. You had to be poets, composers, singers of

piyutim. When Torah she b'al peh was prohibited in the synagogue by the Byzantium edict of the Emperor Justinian which would have been the ruin of the synagogue and of Judaism, then we brought in the piyutim and the hymns. We had to be spokesmen for the community. And that, especially in Europe, when prayerbooks were already used, you were the shapers of our tradition, as Rashi testified, when your great colleague, Rabbi Meir of Bonn, the shaliah tzibbur of Worms formed it and suggested to Rashi, to a man like Rashi, changes. You were singers and entertainers, as well for the humiliated and debased masses of Jews in the ghetto until 1810.

You were organizers of liturgical order and dignity, often against the rabbis, against his wishes, in the 19th Century. In America you were the carriers of our tradition, the leaders of liturgical action and now, you must be our first line of defense against dilution of our tradition. You must be against popularity; you must be tradition's guardians.

I call this a dynamic development. What happened in hasidism? The mass song prevailed. The Hebrew language, our precious jewel was corrupted, its poetry ruined. More or less the same happens in the camp songs, although they claim, falsely, Israeli origin. There we find constant repetition of words, senseless phrasing, not to speak about misunderstandings. Let me give you one concrete example. Very popular today is "Ose Shalom bimromav, hu ya-aseh shalom aleinu" from the Kaddish. I asked my students in Cincinnati if they could give me an interpretation of that sentence. Nobody could. I asked a number of rabbis. I had learned the interpretation of this difficult passage from Buber, but here it was not well-known. I asked a number of rabbis, only two whom I asked knew the answer. One was the late great scholar, Professor Kaddushin, of blessed memory, and the living Rabbi, Sol Freehof--they knew the answer. None of the cantors or cantorial students knew the answer. It's a difficult question.

When I taught, six years in Israel, I found that most of these ditties like "Oseh Shalom" originate in night clubs. They are then provided with one or two texts from the Bible or the siddur and, hocus pocus, they are suddenly venerable traditions and as such exported to the United States as a matter of good and big business. This is one of the pitfalls of popularity.

Static trend and stable trend are different concepts. The textual stability is provided and indeed safeguarded by the prayerbook and also by the nusah ha-tefillah. Static tradition, however, is an attitude best expressed in the phrase: What's good enough for my daddy is good enough for me. This thoughtless principle covers a lot of superstitions, errors and mostly ignorance.

To be distinguished from this kind of tradition, static tradition is what I might call psuedo-tradition which seems to be tradition but is not really. This is not a criterion of value. There can be, as we heard last night, for instance, there can be lovely pieces of psuedo-tradition and ugly pieces of psuedo-tradition. So we have quite a number of selections in the field of tradition.

In rabbinic literature we find both static and dynamic representation of tradition. Also, concerning song and hazzanut. There are two schools of thought concerning song, even sacred song. One is a moralistic-legalistic, mostly represented in Ashkenaz and also by the Rambam and the Shulhan Arukh. The second is esthetical-philosophical. Its best representatives are Rabbis Moskato, Leon de Modena, also Yehudah HaLevy, Yoel Zurkis and Rabbi Ali Ezri of Provence.

The first group is static, especially the Rambam who considered silent prayer the best prayer. No hazzanut the best hazzanut. The second group is dynamic. We find here the champions of art music in the synagogue, such as Yehudah Moskato and Rav Yehuda de Modeno.

The sharpest antagonist, however, was a Hebrew satarist, El Harizi, who in his tachrimoni heaped nothing but ridicule upon hazzanut. Yet he belonged to neither school. He had a sharp tongue and pen and loved to use both. The warmest defender of the hazzan and his dynamic tradition was Rabbi Shlomo Lipschitz, the end of the 17th to the middle of the 18th Century, a favorite disciple of Rabbi David Oppenheim. In his Teudat Shlomo he gives an excellent mirror of the hazzan's world and life during the generation right after the mass flight of East-European Jewry after 1648. While he doesn't use the term assimilation, he had to cope with colleagues who craved popularity at all costs, thus abandoning Tradition in favor of secular songs and operatic arias. He applauded the bitter words of his older and more famous and also more unfortunate contemporary, Rabbi Lipman Heller, who said arikhut hanigunim ma-arekhet et hagalat. Or in good plain English, your coloratura

arias lengthen our golus. He referred to the prevalence of coloratura singing in the synagogue, probably under the influence of Italian opera. This was not the first time that art music made in-roads inside the traditional chant of the hazzan. He and his contemporary, Rabbi Yehudah de Modeno, in Venice, had to cope with that very problem, the influence of art music. Yet Modeno, himself a trained musician, had within his domain a great Jewish composer, Salomone de Rossi and Rabbi Heller had, wherever he officiated, only mediocre cantors. Moreover, in the progress to his synagogue compositions, Rossi stated his unwillingness to encroach upon the domain of the hazzan. In other words, stay away from traditional chant. Probably Rabbi Modeno had warned him not to arouse the enmity of the ultra-Orthodox who were already distrustful because of his celebrated teshuvah, which after a most learned exposition, permitted choral art music. This was, in historical perspective, the first important step of a dynamic concept of tradition. As you know the time was not ripe for it and Rossi's music became food for worms and scholars. Is it not a sad fact that even the aspiration to a truly artistic standard had to be protected by the victories of French regiments in Central and East Europe. For the next step in extending the musical tradition in conformity with artistic criteria was undertaken by Sulzer in Vienna. This was not by chance. The Vienna Jews had heard and played music by Hayden, Mozart, Beethoven. They could not tolerate the mishmash of tradition, military and operatic motifs that was characteristic of the declining chant of the synagogue in Europe at the turn of the 18th Century.

The Viennese Jews were spoiled brats. I use the expression musical tradition in conformity with artistic criteria deliberately. Solomon Sulzer was too wise a pioneer, too faithful to the concept of a purified tradition (his own term) to try his hand at real art music. He was Shubert's friend and interpreter and he knew well his own limitations. He mastered counterpoint and fugue, the pure a cappella style. Yet he has never written one page of music that was not intended for the synagogue or the Hebrew School. Naturally, he had to stylize our tradition according to those models within his musical purview. Fortunately for us, his musical purview was the best in many centuries of Vienna classics. He was lucky to serve with at least one understanding and appreciative rabbi, Dr. Isaac Noah Manheimer. When his successor, the powerful orator, Rabbi Jellineck, the great scholar, the editor of the the Beth Hamidrash, tried to make it tough for him, Sulzer, by that time world famous, resisted so forcefully, that

Jellineck suspended him from office but could maintain this only for three months and afterwards both men had to apologize to each other. The matter was hushed up and you will hardly find anything in the Jewish newspapers about the scandal. Some rather naive, shall I say thoughtless, self-appointed recent writers on Jewish music have blamed Sulzer, whose original editions they never saw, for composing too much in the Catholic style. Another one, in total ignorance of the Vienna conditions, for using either Protestant chorals or the waltz style of the Strauss family. His entire evidence is that he employed the three-quarter time frequently. As for me, I would prefer this any time to Prussian, Russian army marches which Zysman has smuggled into the Union hymnal. Of course, the American composer or arranger of our tradition will have other models. But, be they in barbershop style or in dodoc aphonics, or in neo-Russian style, or in the line of Bartok, the raw material, even if it is an Israeli popular song will have to be stylized to fit into our tradition. There can be no doubt that the good and serious hazzan will always aspire to an artistic rendering of our tradition. This constitutes dynamism.

Here we reach those two questions with which the hazzan who means to be faithful to tradition but aspires to its dynamic extension is confronted today. One, what is today the value and the meaning of our tradition? Do we fare better without its ballast? The second is, what are the alternatives?

To question number one. It is well-known that familiar tunes carry powerful associations. Thus, the Kol Nidre melody conjures up many reminiscences in the heart of the Jew, always provided he grew up in a traditional background.

Another meaning of our musical tradition is its strong link with the Hebrew language and with Israel. This is today more important than ever before. We are the champions of Israel. Lema-an tziyon lo ehesh u-lema-an Yerushalayim lo eshkot. Our solidarity is our strongest asset and our traditional music can be a powerful weapon besides. What alternatives do we have? Let us consider them.

One, congregational songs. First question: What are they to sing? Hymns in the vernacular or Hebrew piyutim, or prayer texts? The first was tried by the so-called classic Reform, the Pittsburgh platform and after almost 100 years, it was and is and remains a failure. The second was the traditional community singing of the Orthodox synagogue. But do our congregations today know that much Hebrew and can

they, not guided by the hazzan, intone the pivutim by themselves? The answer to both questions is negative. When you have a zealous, active volunteer choir with which you regularly rehearse there is nothing nobler or greater. But you will have to have the patience of a saint and the diplomatic skill of a Talleyrand, if you want to have them without constant problems and quarrels. But you will have to have the patience. For the rabbis, the ideal is spontaneous community singing. All rabbis are inflamed, enthused about spontaneous community singing. This is obviously not something one can plan. Its occurrences are so rare that they were recorded in our history. The first time the choir was not spontaneous but rehearsed. It consisted of bachurim of the Academy of Sura to celebrate the inauguration of a Resh Galuta during the 11th Century as we know from the chronicle of Natan HaBavli. The second case is not historical, but more or less theoretical. Yehudah HaLevy says in his Kuzari that when 100 learned Jews start chanting a chapter of the Torah, they will stay together, make pauses together and end together, but he doesn't say anything about their chanting in unison. Thus we better do without this rather noisy experiment. Also, do we have that many learned Jews?

The third incident falls also in that period when a community of French Jews were put to the stake in 1171 and intoned together the Aleinu. That was spontaneous. In the same way we hear that our brothers and sisters, on their way to the gas chambers intoned the Ani Ma-amin. We would not compare these heroes and martyrs to our average healthy American congregation, God forbid. But then they were the only spontaneous songs of Jewish masses of which we know.

Nonetheless, a well-rehearsed volunteer chorus is a great enrichment of the service and also of your contact with the members of the congregation. If you direct the choir, it is as I said, an enrichment, but it does not replace hazzanut and it can never do an entire service, except to train children of the Hebrew School. Where do we hear first that congregational song is so worthwhile, so particularly God-pleasing? There is no such thing. I read what Rabbi Modena says about that in a part of the translation I've used, by my friend and former student, Rabbi Kron: "Of course it is a duty incumbent upon the cantor to make his voice beautiful in prayer. If he can make his voice as impressive as these ten singers (his choir), well and good. But if he cannot, then it is good that side by side to help him should stand those whom God has graced with a pleasant voice. They need not be organized but can be in

the nature of a chorale as it is customary among some Ashkenazi congregations. It happens sometimes that they organize their voices into a choir. Can this be counted against them as sinful? God forbid. "Honor the Lord with thy riches" Proverb 3:9. How much more worthy is the praise of God from learned mouths and tongues than from unskilled singers of whom the nations say we no longer have any wisdom but make noises at God like dogs and ravens. The last passage is an allusion to what the contemporary Catholic clerics wrote about the synagogue. They called it the volkes clamarosa yehuda-orim-- the noiseful, the bitter noise of the Jews.

What about choral music sung by members of the congregation? That is a rare and precious event.

Now, let us turn to another alternative--the songs of the enthusiastic youngsters who will, with the accompaniment of the kosher guitar, endeavor to enliven the service. Here we encounter the popular trends of today. Where does this style come from? Normally I would have thought, once again: vie es krystelt zikh zo yid'l't es zikh. But this time it is different. This monotonous, repetitious singing and muttering comes from very far--from Buddhist organizations. They infected the new sects and cults and from them the Protestant youth movement took over. I heard a few weeks ago in a park a group singing, or muttering, almost two hours long, "Jesus is the Lord who saves us"--for two hours. Always the same words, the same chant and I was aware that I heard a Christian mantra--the Buddhist term for this nonsense. Our young Jews must imitate this, of course, in Hebrew and some rabbis consent and condone this nonsense because they are very much besotted by popularity. In this moment with the Moral Majority, etc. religion and youth movements are very much in fashion, or better, popular. Popular with whom? That is the big question. Let us inquire. What do the parents say? They consider it a harmless but decidedly religious practice. What do the teachers say? They are opposed to it but when the rabbi supports this fashion they are powerless. The only clear authority against this pernicious nonsense are you, my friends, you and our theologians. Get them behind you and they will show their displeasure to the rabbis. Do not go to the all-wise ritual committee, because they will put the rabbi against you. No, only the theologians and **some** of the parents, and, of course, **you must** do everything in your power to eliminate this nonsense.

During these days when we reverently and mournfully remember our martyrs, during these days when we celebrate the glorious rebirth of our nation, during these days that precede our ancient Lag B'Omer, let not our youngsters go astray. Help them to the right way back to a sound but expanding tradition that respects our past but lives in and for the present, for today and for tomorrow.

Hazzan Lubin:

Thank you, Dr. Werner, for a brilliant essay which will give us enough to think about and to ponder during these days that we spend here at the convention and during the months beyond when we go back to our congregations and try to be as creative and not eclectic, as you said.

We are now going to entertain questions from the floor.

Hazzan Wohlberg:

It won't be a question expressly. I'd like to make a comment about both the speaker as well as the speech. First about the speaker: Many of us make the mistake in the morning service. We say, podevnu u'matzileynu mey-olam sh'mekha, which is a mistake. Podevnu u'matzileynu goes to the previous phrase and mev-olam sh'mekha is a phrase in itself. Mey-olam sh'mekha, your name is known as of old. The speaker ended with the words, in the past as well as in the future, or words to that effect. This generation is an extremely fortunate generation because we were privileged to be in the periphery of Abraham Zvi Idelson, olav ha-shalom, and we are privileged to be in the presence of our present speaker. I believe that his name is not only mev-olam but l'olam. While Jewish music will be studied and all relevant phases of Jewish music will be considered by students, the name of our speaker, Dr. Werner, will be mentioned. There is no phase of Jewish music, and its related aspects, to which Dr. Werner has not contributed amply, authoritatively and all of us are in his debt. I believe this organization, as well as those assembled here have a zekhiah, have a privilege of being in the presence of Dr. Eric Werner and having heard him. I don't believe in a b'rakha l'vatala, but I believe that we can properly and justly make the b'rakha, she-halak mey-hokhmato l'basar v'dam. We wish him continued strength and creativity. Now to something he said.

He said something about popular music and congregational singing, and here I just want to limit myself.

While I am in agreement with him, I want to say et hata-ai ani mazkir ha-yom, I am not guiltless in this respect. There are many things that I had written years ago which I wish I had not written. My tastes changed, I hope, and will continue to change, and my views and opinions on many matters change. I strenuously object to our introduction of so-called hasidic tunes into the service. I say "so-called" because they are really not hasidic; or "so-called" Israeli things, they are not Israeli.

I just want to make one point. To my students who often ask me the propriety of introducing some so-called popular tune into the service, I say: We have an apartment; in the apartment we have a living room, bedroom, kitchen, bathroom. What fits into one room doesn't fit necessarily into another. Thank you.

From the floor:

What is Buber's interpretation of Oseh Shalom, which you alluded to in your talk?

Dr. Werner:

It's not Buber's interpretation. It's the interpretation. The idea that oseh shalom stems from the pirke be-halot, which is the semi-kabbalistic treatise of the 10th Century. It follows the Sefer Yetzirah. In it is described that God's throne is surrounded by hostile forces, namely, ice, water and fire. But that God can harmonize them, that is oseh shalom bimromav.

Hazzan Sky:

I obviously don't disagree with Dr. Werner's conclusions with regard to what should be included in terms of the melodic context of the service. But I have to disagree with him in a couple of areas and this reflects my own particular position. First of all, we have to differentiate between the words hazzan, cantor, sheliah tzibbur. They are not the same. During the whole Talmudic period hazzan is never used as cantor or sheliah tzibbur, never. Second, the first time that hazzan is used as paytan, it is not used as hazzan-paytan as a singer or a leader of a service. Paytan there means the person who creates the poetry and the paytan who is considered at that point is the poet of the liturgy for erev shabbos; that is the context for the use of the paytan. Secondly, the hazzanut in terms of the melodic frame of reference that the hazzan uses now, in its historical frame of

reference meant again the poetry, and we can find that in its Arabic paraphrase which is used by Ibn Haldun and which means the text of the Arabic frame of reference but only the text, not the music. The earliest that the term hazzan and sheliah tzibbur becomes one, in other words, as one who intones the service, is much later--that's already post-Yehuda Gaon. Even when he talks about hazzanut and he down plays the hazzan as a changer and as an innovator, etc., he never did anything except that which he heard from his teachers, from his rabbi, from his father, from his predecessor--that conservative element--he's only talking about the text, he's not talking about melodies.

Another thing is we talked about Rambam as being against the function of the hazzan, but interestingly enough, one of the sh'eylot and teshuvot that is directed to the Rambam is the question, Since the sheliah tzibbur leads the congregation in the recitation of the "silent prayer" does he have to do it a second time? Which means that already in his time there was an accepted frame of reference that the sheliah tzibbur said, in accordance with Gamaliel's frame of reference, that his function was to say the amidah so that the people who didn't know would fulfill their prayer requirement in spite of their ignorance. The first time that the whole question--we're talking now about everybody being an expert--by the way there is an old midrash which talks about congregational singing, where it talks about the congregation together reciting the Shemah, out loud, b'kol ram, that's an old midrash. So a long time ago already they knew that. In Taanit you have a recitation of that with regard to everybody saying it by heart. The only thing I wanted to say is I have to question whether Maimonides was one of those who opposed the function of the hazzan as a leader.

Dr. Werner:

I did not plan to give you, in this short speech, a history of the office or title of hazzan. I never did this and I was not interested in this. As I told Dr. Sky, I knew that the word hazzan is much, much older than that Aramaic or Hebrew usage of it. But this was not my intention so I have no idea why he brings this up. I didn't discuss it. I used the term cantor, hazzan interchangeably, as a matter of convenience. I didn't put any scientific value to it. Second, to the question of paytan. The references to Yanai, to the Mahzor Yanai, are that he is considered a paytan in all writings of the Geniza. He was also considered a hazzan. He was a singer and he was a

poet. He was, as we know, not the only one. We know of quite a number. You have only to look into Professor Sherman's two volume book on the poetry of the Middle Ages. You will find quite a number of our hazzanim who were paytanim. Therefore, if I use occasionally the term pavtan for the hazzan, I think it is an honor, in the honor of the hazzan, not against him.

More, the Rambam--you must know, and I don't have to dispute that with you, that the Rambam holds two positions: in the Moreh, an elitist position; in the Yak, a populist tradition. How he could bring them under one head is a different question. The late Professor Leo Strauss, qlav ha-shalom, has written about that a great deal. I plan to publish, with two of my friends, a study of the philosophy of the Rambam concerning music because he belongs to this assimilationist group who wants to imitate Arabic-Islamic customs. This is not very well known. You have to look into the lesser known letters and utterances of the Rambam to find that out. But I did not plan to make either a learned or even philosophic discussion of my topic. That was neither my intention, nor would I bore an audience like you who are interested in living problems, the problems of the day, and in the problems of the immediate past, the American past. I would not bother you with problems which are quite intricate, which are really neither here nor there.

From the Floor:

I remember when I first studied with Dr. Werner, when we first took a course in Jewish music, he meant to dispel the myth of so-called Jewish music; I remember when he pointed out at one time when we borrowed themes from different cultures and finally this became our so-called traditional nuschaot. I would object to the introduction of all of these themes on the basis of esthetics. I personally don't feel that they interpret the text or add to the beauty of the synagogue service. However, can we truly object to them on the basis of tradition? How do we know that in a few centuries from now these might not become our so-called new Jewish traditions? Secondly, many of these children wish to sing and participate in the service. We have to give them something in order to do this. I am sure there are things that are available now, but so many of the so-called traditional tunes have not been infused in their souls and we have to somehow do that.

Dr. Werner:

This is easy to answer. First of all, you misinterpreted or misunderstood what I said. I have said that cultures are not of pure race. Pure racial cultures--if you want them, go to the pygmies, go to central Africa, there you have pure black culture. This is pure race. Cultures thrive by borrowing and lending. The old saw, "neither borrower nor lender be" doesn't hold true for human cultures. When we have borrowed and when we have lent--I must remind you of the distinction that the great philosopher, Hermann Cohen made between active assimilation and passive assimilation. Active assimilation, he terms, the procedure by which every living organism takes air, light, water, food and digests it to its system and only thereby can he live. It's different by passive assimilation when the organism begins to dis-embody, when it is dead or dying and exterior forces take away from him; he's being assimilated by others. These are the two types of Jewish, of synagogue music which all of you must know--where we have, especially mi-Sinai tunes--a very, very active magnificent assimilation where we assimilated German minisong, French tunes and have incorporated them so well that it takes a very sharp microscope of the musicologist to single them out. You find the other way, too, of course, particularly the end of the 18th Century. But in America, too, in the 19th Century, all over--we borrowed things and leave them unchanged. This is passive assimilation. This is one.

The second, when we borrow and when we lend--this is the interchange of cultures. If we want to do without it then you can have it, but look what happens. I know a people which once was a part of Israel and are no longer because they wanted to stay a part. The Samaritans--look what happened to them and to their culture.

From the Floor:

What does Dr. Werner suggest as alternatives to the camp songs or hasidic festival tunes which the congregation seems to enjoy participating in?

Dr. Werner:

That's a damn good question. I wish I could answer it in a more positive way than I can. What we have, what we should have, rather, would be a compilation of more or less traditional or semi-traditional tunes which have become part and parcel of the synagogue tradition on which we can

build further. There is one of your members who is now working on such a selection, Cantor Charles Davidson. I am glad that he is doing this job. But I am not fully in agreement in all aspects with him. Take a concrete example: Adon Olam by Gerovich is based, certainly, on the synagogal magen avot mode and it has become practically a traditional melody, being a piyut. Sung in English or Hebrew, it makes no difference--such things I want to have. New things in this line--we don't have too many. We have perhaps now 15, 16 such hymns, not many more. I hope Charles Davidson will be very successful. I wish him all good wishes and a lot of success from all of us.

Hazzan Belfer:

Dr. Wohlberg's mention of Abraham Zvi Idelson has given me the opportunity to ask this question, which has been on my mind for a long time. It may not be specifically related to what we are talking about, but I think it would be of great interest to all of us.

Dr. Idelson's definitive book on Jewish music was completed in the 1920's. Since that time we haven't had any continuation of this subject that should be treated because such a mass of creativity has occurred since then, plus the fact that scholars have uncovered additional information that Zvi Idelson was not privy to. What is being done in the field today? We have a number of eminent musicologists. Why is Idelson's work not being continued? Can you enlighten us on this subject?

Dr. Werner:

I am glad to answer this question. If a scientific work lasts for more than 50 years, this is a very great exception. And it has almost lasted for 50 years. Today, most of it is hopelessly outdated. Why? Because four events have taken place which have radically changed our situation and our knowledge: A. The destruction of the Holocaust. That is, the centers of our tradition, both in Europe and in the Arabic countries no longer exist. B. The ingathering of the exiles in Israel and the founding of the State which has brought together Kurdistan Jews with Italian Jews--the tremendous mixing of elements and traditions. C. This is probably the most important: the finding of the Dead Sea Scrolls. We know much more about the practices of our ancient music than we knew before the Dead Sea Scrolls were discovered. Fourth, we know, in general, much more about the music, for instance, the four manu-

scripts of Wadi HaGer, the oldest Hebrew notated music of the early 12th Century of which Idelson could not have had the faintest idea. All of this was discovered long afterwards.

Today, a work on the scope of Idelson's book, the second part of which is no longer tenable, anyway, what he writes about Reform, about the Yiddish folk song, etc. This is hopelessly untenable but to write a massive, comprehensive work about Jewish music, even if we restrict ourselves to the religious, which is not the same as liturgical aspect, would demand the cooperation of specialists in the field because as every other science and scholarship and discipline, this is today highly specialized. You would have to have perhaps a dozen specialists to deal with the writing of such a work and one chief editor who harmonizes the views, ideas and aspects and the approaches--such a thing could be done but it would take a massive expense, at least, in my opinion, an amount of \$50,000. If I have the first \$20,000, I promise you, I would go to task.

Hazzan Lubin:

On this note, we shall conclude. A great deal of work has to be done in the very field that Dr. Werner just described. In terms of magnitude of this kind of an endeavor \$50,000 for the Jewish community in the United States, as well as others who are interested in the subject is really a very low figure and maybe it's something for all of us to think about as we leave here. Again, thank you Dr. Werner for a splendid talk.

CANTORS ASSEMBLY 34TH ANNUAL CONVENTION
presents
"FOR ZION'S SAKE"
A Musical Salute to the State of Israel on Her
34th Anniversary
Monday afternoon, May 11, 1981 at 3 o'clock

P R O G R A M

Zaraiti Laruach Anchatì	C. N. Bialik-I. Alter
Mit Mayn Zeyd'n	Zelde/Yungman-L. Weiner
Yerushalayim	A. Hameiri-Rappaport
Hazzan Arnold Saltzman, New York	

Halil M'kaneh Suf	N. Shemer-Arr. L. Avery
Al Tifg'i Vi Leozvekh	Ruth 1:16-17-L. Avery
MiDan V'ad B'eer Sheva	A. Broides-M. Lavry
Hazzan Lawrence Avery, New Rochelle, N.Y.	

Hakhnisini Tahat K'nafekh	C. N. Bialik-M. Avidom
Sisi Admat HaSharon	Y. Fichman-N. Nardi
Laylah	L. Goldberg-A. Gelbrun
Hazzan Henry Rosenblum, South Orange, N. J.	

Oyf'n Veg Shteyt A Boym	Folk-Rikosakoff
Katsir Baemek	E. Harussi-N. Wilensky
Old Jerusalem	Liturgy-J. Chajes
Hazzan Morris Levinson, South Orange, N. J.	

Jack Baras, Piano

Memoria 1 to Departed Colleagues
Hesped

Hazzan Henry Rosenblum

Life is a bittersweet existence, and especially so for the Jewish people: huppah and zekher l'mikdash, matzah and maror, shirat hayam and ma-asey yadai tov'im bayam, Yom Ha-atzmaut and Yom Hashoah, our annual convention and the passing of seven kley kodesh.

Now is the time at which we gather as one family, honor the memories of our departed brothers, and through introspection attempt to rededicate ourselves to our sacred calling. As clergy, these men understood the tremendous obligation, opportunity and z'hut they had to reach the souls of thousands of Jews both through prayer and by example. Long after the physical body has returned to the earth, the essence of the person still remains alive in the minds of those he or she has encountered. The prayers that were chanted, the songs sung, the Torah taught, the mitzvot performed--all serve as constant reminders of who they were, how they served their congregations, and why we, their brothers and sisters, must continue to uphold the tradition of true shlihut.

We learn!! Aharey Mot Kedoshim Emor.

It is difficult to speak altogether after the death of kedoshim. Yet, that is why we are here. First to speak about ehad miq'doley hador, Moshe Nathanson, zikhrono liv-rakha, to whom we, as Hazzanim, are all indebted. Moshe was a musical prodigy in Jerusalem, where he was born in 1899; and, performed with Idelsohn while still a youngster in Israel. After graduating from David Yellin Teacher's College in Jerusalem, he came to New York, attended Juilliard and graduated from there in 1926. At that time, Idelsohn was leaving the position of cantor at the Society For The Advancement of Judaism and recommended Nathanson as his successor. For the next forty-five years, Moshe Nathanson dedicated his life to the teaching of hundreds of B'ney and B'not Mitzvah, to the teaching of taamey hamikra and nusah hatefillah, to the idea of congregational singing, and to the introduction of the music of Palestine to the Jews of the United States. He was a leading Hebraist, an outstandingly educated man, a teacher of thousands who studied in New York schools and at summer camps, and a beloved, charming, Warm personality. We, his students, join his children, grandchildren and great-grandson, in

mourning his passing Tehi nishmato tzrurah bitzror hahayim,

Isaiah Guttman was born in the Ukraine in the 1890s. He lived in Israel in the 1920s and was educated there. Upon coming to America, he became the first hazzan at Beth Israel of Richmond Hill, Queens, and then to Temple Anshe Shalom of Kew Gardens. He came from a cultured background, and was a lover of the classics: of Goethe and Schiller. He was an excellent shaliah tzibbur, and he was a refined gentleman. He had no children of his own, but he is succeeded and remembered by those whose lives he enriched.

Ben Nosowsky was raised and educated in Russia and Israel. After coming to America he faithfully served Temple of Aaron, St. Paul, Minnesota, for over twenty years as Cantor and as Cantor Emeritus. He is still remembered and loved by his community for his love of Judaism, and his beautiful voice. He is survived by his wife Julia, their children and grandchildren. May the Almighty send them comfort and healing.

Simon Domowitz was a gentle tzadik. He was a hazzan in the truest sense of the word. As a hozeh he saw the need to give to a community, as a shohet, a mohel, a baal k'riah, a teacher. He was a sensitive, unpretentious, human being who loved hazzanut and Jewish music. He was loved by his congregation in Danbury, Connecticut; and, then by the First Hebrew Congregation of Peekskill, New York, where he served full-time for twenty years, then for fifteen more years as Cantor Emeritus. He is survived by his son, Jack and the Rev. Simon Domowitz Hebrew School.

Nice Feldman, whose earlier career was as an internationally renowned operatic and classical tenor, was born in Rumania and was graduated from the Italian Academy of Music in Budapest. He sang at the age of nine in children's choruses of major operas and went on to become lead tenor with the Tel Aviv Opera Company for eight years. His first performances in the United States were on the Ed Sullivan Variety TV Show, where he appeared on three different occasions. For the past sixteen years Nico served Temple Menorah of Miami Beach as its hazzan. He was an active member in the Cantors Association of Greater Miami, and spent two years as president of that organization. If I may quote Cantor Murray Yavneh, the new president of the association: "Nico's artistry and skill were abundantly evident, but even more, he was a unique man filled with good humor and a warm personality. We are grieved at the unexpected and untimely passing of this valued colleague

and treasured friend." To his wife, Nora, the family, and the Miami Beach community, we say Hamakom y'nahem ethem b'tokh sh'ar aveyley Tziyon virushalayim.

Just a few weeks ago we learned of the death of Dr. Irving Ashery, As a graduate of Yeshiva University and a talmid hakham, he served as hazzan in Pittsburgh, Pennsylvania. Eager to teach more "Torah" to his congregants, Irving studied for his doctorate in Hebrew education which he received while in Tulsa, Oklahoma. He became one of the outstanding educators in the country, serving several congregations including the Morristown Jewish Center of New Jersey, and Temple Israel of Scranton, Pennsylvania. He will be sorely missed by his wife, Dorothy, their son, daughter, and grandchildren.

These are the six hazzanim who were called to the ultimate avodat haboreh this past year. Most were well past the age of g'vurah and the others, though still having much to offer the Jewish community, had lived full lives while on this earth. Since I mentioned seven kley kodesh, I must now speak of the last. "Behold, the child is with his father today."

Rabbi Morton Waldman, a ben hazzan died tragically on December 31, 1980 at the age of thirty-nine. He was with us at the past two conventions, first to speak about recruitment for the Cantors Institute as its new Dean, and last year to reminisce about growing up in the home of his father, Leibele Waldman. We, as hazzanim, have lost a good friend. He was a ben Torah, a candidate for the degree of Doctor of Hebrew Literature. He was a concerned citizen in his home of Jackson Heights, serving on the local Community Health Systems Agency and Community Development Cooperative. He was a spiritual leader, serving Congregation Tifereth Israel of Lincoln, Nebraska for five years, and the Jewish Center of Jackson Heights from 1972 until his sudden death four and one-half months ago. But most of all, he was a Jew committed to the faith of his father and mother, their love of music, and the love of family. Those of us who knew him, share the grief felt by his mother, his wife, Rosalie, their four children and his two brothers. May his unfinished song and that of our six colleagues be the force that strengthens us in our commitment to Torah, our people, and our calling in the days ahead.

Avinu shebashamayim! sustain us that we may meet with calm serenity the dark mysteries that lie ahead, knowing that when we walk through the valley of the shadow of death,

You are with us, a loving friend, in whom we put our trust:
You are the light of our life, our hope for eternity. Into
Your hands we commit the spirits of our dear ones, for you
keep faith with Your children in death as in life.

CANTORS ASSEMBLY 34TH ANNUAL CONVENTION

presents

A CONCERT OF SYNAGOGUE MUSIC

Monday evening, May 11, 1981 at 9:30

P R O G R A M

V'al Y'dei Avodecho Han'viim
R'tzei

D. Maryles
A. Bachnov

Hazzan Abraham Denburg Montreal
Jack Baras, Piano

Haben Yakir Li Efrayim
Ano Avdo

T. Greenberg
T. Greenberg

Hazzan Efraim Sapir, Toronto
Hazzan Daniel Gildar, Piano

U'v'yom Simchaschem
L'eyl Baruch

Z. Kwartin
M. Taube

Hazzan Moshe Taube, Pittsburgh
Jack Baras, Piano

Yiru Eyneynu
Hatey

S. Secunda
I. Schorr

Hazzan Erno Grosz, Forest Hills, N.Y.
Jack Baras, Piano

Mah Godlu Maasecho
Ribono Shel Olom (Sefirah)

L. Low, Arr. B. Katz
I. Fuchs, Arr. B. Katz

Hazzan Chaim Najman, Southfield, Mich.
Jack Baras, Piano

Amar Rabi Elozor
Rachamono
Sim Shalom

S. Kusevitsky
M. Janowski
L. Glantz, Arr. C. Heller

Hazzan A. Eliezer Kirshblum, Toronto
and the Adath Israel Synagogue Choir
Hazzan Daniel Gildar, Piano

TUESDAY MORNING, MAY 12

D'var Torah:

"The Concept of Tefillah in Talmudic Literature"

Dr. Moses Zucker:

The Talmud says, what's the difference between the true God and the idols? The idols seem as if they would be nigh, nirim ke-krovim, but they are helpless, they are far away. God nireh rahok, aval hu karov.

Yesterday we discussed the problems of the prayer according to the prophets. Today we will continue with the attitude of the teachers of the Mishnah and Gemorrah to service, to tefillah. First of all, in answer to the question, how can man dare appear before God and pray to Him, their answer was God wants it. He waits for us. I already quoted the Gemorrah; it's a Gemorrah in Yivamot. HaKadosh barukh hu mitavel et tefillatam shel tzadikim, He's desirous of our prayers.

We have, in Tehilim, twice the expression, tefillah. Once in connection with Moshe Rabeinu--tefillah l'Moshe ish elohim and the second time, Tefillah l'ani, the tefillah of the poor man when he fainted and stands humble and contrite before God. The Gemorrah says, both are tefillah. With God there's no difference, whether it's tefillah l'ani or tefillah l'Moshe, the highest person in our history, as long as it is real tefillah, from the heart, it's acceptable by God. Let me tell you something which you won't like: the last one is a hazzan, the greatest prayer. At least, if I would be a hazzan, if I would go to the amud, I would make up my mind (I'm a very poor hazzan), but I bring my heart to God and then you would become a great hazzan.

There is a story in the Talmud about the son of Rav Yohanan ben Zakai, the founder of the yeshiva in Yavneh, the leader of Israel at the time of the destruction of the Temple, one of the greatest. His son prayed and his prayer was not accepted. He had in school a man, Rabbi Hanina, one of his students, and he asked Rabbi Hanina to pray for his son. The prayer was accepted. As usually happens with women, the wife of Rav Yohanan ben Zakai became jealous and said: Dear Yohanan, your prayer was not accepted and the prayer of this young student was. Rabi Yohanan answered: he is not greater than I but I stand before God as the Nasi, as the prince. He stands before God as a slave, as an eved.

God, therefore, accepted his prayer and not mine.

I don't want to give you any musar. I just want to share with you the feelings of my heart and my mind. A sense of humiliation is definitely important to make prayer effective there and to make it effective here, on this world. This is what the Talmud calls kavanah. Those of you who study Talmud would know that the halakhah prevailing is that mitzvot eynom smikhot kavanah. You can't do a mitzvah without kavanah. You don't have in your mind: I want to fulfill the command of God and still you fulfilled it by doing the mitzvah, even thoughtless. The only mitzvah where kavanah is sine qua non, where you cannot fulfill without kavanah, according to the Gemorrah, is prayer. Without kavanah prayer is meaningless.

This was one answer given by the rabbis to the problem, how does our prayer become effective

Second, if the question is how do I come before God with my prayer? They found another answer. It's not my volition, not reshut that I want to pray. It's a command and this caused the transition of prayer from tefillah d'rishut to tefillah hovah. I will ask the young students that are here, they don't have much to do when they go home: Immediately when you come home look up the Rambam in Tefillah, perek aleph. The Rambam there will tell you at the beginning there was no nusah ha-tefillah, no number of prayers, three prayers a day, nothing. Everybody could pray what he wanted, when he wanted. Later in the time of the Anshe K'nesset Ha-q'dolah the transition from the spontaneous prayer to the obligatory took place. Rambam will explain to you the importance.

I see here a few ladies. Are ladies obliged to pray? Are they or not? Make up your minds. The halakah is nashim hayavot b'tefillah. Ladies must pray. Let me explain: usually, how does the din go? If it is said mitzvah she-hazman gramah, if it is connected with a certain time, then the nashim are freed because you know their time is not in their hands; they have obligations. Tefillah, and here again I refer you to the same Rambam, tefillah, says the Rambam does not depend on time. Originally a person could get up in the middle of the night and pray, or in the middle of the day, whenever he wanted. Therefore, it is not a mitzvah asey she-haz'man gramah v'nashim haya-vot. It's a mishnah in B'rakhot: Nashim hayavot b'tefillah but we have to pray according to a certain nusah the ladies, when they get up in the morning and they say ribono

shel olam, gib mer a guten tog--finish! It's wonderful, isn't it? You don't even need a hazzan!

In the prayer, they also add their limitations. I don't want to teach you hazzones but maybe the ideas which I will offer you are applicable for hazzones, too. One should be able to limit himself.

There is a story, B'rokhos daf nun heh, if you want to look it up. There was a man who prayed in the Bet midrash, in the synagogue of Rabi Hanina and he said: Baruh ata hashem and he added ten attributes. When he finished, Rabi Hanina said to him: Did you exhaust all of the attributes of God? It's a little too much. He explained to him, we cannot exhaust--we say a little and the rest, etc. finished.

I come here to a point which is important for our time. I would say we should not over-praise God. In other words, let's not flatter him. I will make a confession. When I daven on Shabbes the Nishmas, I add in my heart, ribono shel Olam, it's very nice what you did in Egypt, what you did in history, but with our generation you did not deal so good.

I will tell you a Gemorrah, if you want to look it up, it's Yoma daf sameh tet on the first amud. There the Gemorrah says: Moshe rabeinu said, Hu el ha-qadol haqibor v'hanorah, v'otzar. Then came Jeremiah in the Book of Jeremiah, you will find only Hu el haqadol haqibor and you don't find hanorah. Then came Daniel, Chapter 9 and he said hu el haqadol and he did not say haqibor v'hanorah and they asked why and the answer goes like this: Jeremiah said, goyim, destroyers make noise in the Temple of God, how can I call Him qadol, where is His greatness? Heykhan gedulato? Daniel said: His children are slaves in the hands and in the lands of non-Jews, how can I call Him the awesome, the norah? And they didn't want to say. Then the Gemorrah goes on saying, the K'nesset Haq'dolah, the men of the great synagogue, the great leaders gave and they re-stored the prayer and today we say like Moses said originally: Ha-el ha-qadol ha-qibor v'ha-norah. The Gemorrah asks if this is so, if Moses established the version ha-qadol ha-qibor v'hanorah, three attributes, how did Jeremiah and Daniel dare to abolish something established by Moses himself? The answer given is: God is a God of truth and they didn't want Him to be praised with something that was not true in their time.

Why do I consider it important in our time? I would like to discuss it with you hazzonim. I would suggest, with

us. Every prayer in the sh'mona esrey is formed in the plural. We never pray for ourselves alone. We pray for klal yisrael. In which prayer do we emphasize the universalism of Judaism? Do we pray for the world? Rosh Hashana 17 which says there are two contradictory pesukim. One pasuk says karov hashem l'khol kor'av, whenever we call unto Him, wherever a Jew davens there's God. One pasuk says k'rau-hu b'oto karov, call him when He is nigh. So sometimes He is and sometimes He isn't. How is this possible says the Gemorrah? The answer given kan beyahid, kan betzibbur. If a yahid calls, He may and may not answer, but the tzibbur is always powerful. Who better than the hazzan knows how powerful the community is.

I come to a third question. I come now to the entire constellation of the prayer. How is a prayer formed? What is the content of each part in the sh'mona esrey? Each part in the sh'mona esrey, in each b'rakha separately, what do we have? We have a request and a blessing as if the request had been immediately fulfilled. In other words, what do we say by it? We say to God, Dear God, we pray for something, whether you will fulfill it or not, remains to be seen. We are grateful to You for letting us pray to You as if You had already given what we asked for. This is the idea of each b'rakha. Perhaps it is connected with the mishnah in B'rakhot: Hayav adam l'varekh al ha-ra k'shem shem'varekh al hatovah. Whether our prayer is accepted or not we say, barukh ata hashem as if He already fulfilled it. In this, too, kavanah is important.

It reminds me, you probably heard this little story. There was in a town a sickness of women, the women died. One am ha-aretz came to town and davened before the amud, his Hebrew was not too good and he said: Barukh ata hashem mevoreykh hanashim. The minute he said it, the Baal Shem, the rabbi who was in the synagogue, turned to the community and said, he helped. The women are going to be O.K. It's again, kavanah.

There is a wonderful story by the Bereditchever ray which you may have heard. He came to Kiev and he said Lamnatzeakh seven times and he stood silently and he didn't blow the Shofar. Finally, after he finished, the hasidim asked him: Rebbe, what took you so long, why did you wait? He said, in the synagogue, there was one am ha-aretz who came from the village and when we began Lamnatzeakh lifney Korah and everybody cried, he said, Ribono shel olam, I don't know what they said, but I will do one thing, God. I know aleph beys so I will say aleph, aleph, aleph, beys,

all humility, that we include more of the Holocaust, of the Shoah, in our prayers. I would suggest that we have the courage, with the full belief, I believe in God, and still I would have the courage to appear before Him and ask Him what did You do? Where were You? Unfortunately, or regretfully, I know you have in the Conservative siddur a few chapters in English which Dr. Harlow showed me, referring to the Holocaust, but it is not enough. I suggested to Dr. Harlow a few poems written by Aaron Milske, a professor in Israel. Wonderful imitation to the piyutim but he said he can't find a translator, it's too technical. Anyway, it was not carried out. I still abide by my opinion that our siddur today should include more about the Holocaust and we should have the courage to each time to remind God that for a time He forsook us.

Let's come back to the tefillah. The first answer they gave to tefillah was the transforming of a spontaneous prayer into a daily. The second, how does man come before God was tefillah betzibbur. Here you come, the hazzan who represents the tzibbur. Hazzonim, I do not wish to flatter you, but I cannot help inserting the statement that you today are the main link between hundreds of thousands of Jews with Judaism. Their only keshet, their only connection with Judaism is the synagogue. You must admit. It's a great zechiya and you should try to become worthy of it.

Tefillah betzibbur is especially wanted by God. The Gemorrah says, Early in the morning God appears in some little town, comes to the synagogue, doesn't find ten Jews, He gets angry. I came and nobody is here. I called you and there is no reply. There is a wonderful midrash on the pasuk, "You have covered yourself with a cloud and tefillah can come before you?" Somebody asked the great scholar, Rabbi Shmuel bar Nachmoni, how do you explain it? How is it possible? It is written, God is nigh to whoever calls to Him. How is it possible that He covers Himself with a cloud? He answered: bevahid it is possible that we call and God does not answer, but betzibbur there is always an answer.

I will ask a question, especially of the younger students I see here. How did this idea of tzibbur affect the nusah hatefillah? The nusah, the content of tefillah, not only that we daven ten people and are represented by the hazzan.

We have no prayers bevahid. Does somebody saying the sh'mona esrey, refanah li, cure me: we say refaeynu, cure

beys, beys, gimel, gimel, gimel and you will arrange it yourself. You will reconstruct it, Said the Bereditchever, God was busy for a few minutes arranging his aleph beys so I had to wait.

These seem to you to be children's stories but they have a deep idea. The deep idea is kavanah. Whatever we pray, what God wants eyn ha-d'varim holkhim ela ahar kavanat ha-lev. You know how else you could demonstrate your kavanah? Not only by raising your voice, which is very beautiful, by loving Torah.

TUESDAY MORNING, MAY 12, 1882

ANNUAL MEETING OF THE CANTORS ASSEMBLY

Chairman: Hazzan Morton Shames
president, Cantors Assembly

Welcome to the 34th Annual Meeting of the Cantors Assembly. We have a long and important agenda, things of interest to you so please give us your attention. You are the ones who will benefit from it. Thank you.

I would like to open up the meeting by calling on our Executive Vice President who has a proposed amendment to the By-Laws. It has to do with expulsion from the Assembly and I think he will make it more clear to you.

Hazzan Rosenbaum:

If you read your minutes, you will know that we proposed an amendment to the Constitution which defines the terms we use when it becomes necessary to separate a man from membership. The amendment was proposed on October 28 and defines the word "expulsion" and "suspension without prejudice". With your pleasure I will read the proposed amendment;

"4.2.3. If, in the judgment of the Executive Council, the charges have been substantiated, the Council, upon two-thirds vote, shall impose appropriate discipline or penalty, including 'suspension without prejudice' or 'expulsion' from membership.

"4.2.3. (.1) As used in these By-Laws the term 'suspension without prejudice' shall apply to a member who, out of necessity, leaves the cantorate for personal reasons to pursue another profession or to enter a business. 'Suspension without prejudice' implies that a member may be re-accepted into membership when he once again meets the requirements for membership. A member who is 'suspended without prejudice' may apply for re-admission by addressing a letter to the President stating the reasons why he feels he is again eligible for membership. The President will present a report to the Executive Council Meeting for approval or rejection. A member who has been suspended without prejudice for two years or less may be re-admitted without

examination. A member who has been suspended without prejudice for longer than two years may be required to submit to examination by the Membership Committee for determination of competence or, at the discretion of the Membership Committee, may be re-admitted without examination. Any and all outstanding debts to the Assembly must be paid at the time of application for re-admission to membership.

"4.2.3. (.2) As used in these By-Laws the term 'expulsion' shall apply to a member who has become undesirable, through failure to comply with the standards of ethics of the hazzanut or a breach of the same. 'Expulsion' implies that such a member will only be re-accepted into membership under unusual circumstances. A member who is 'expelled' may apply for re-admission not earlier than one year from the date of expulsion. Such a member shall follow the procedures for application for membership as set forth in Article III of these By-Laws, In addition, such members shall address a letter to the President stating why he feels he should be re-admitted to membership. Any outstanding dues, fines and/or charges must be paid at the time of re-application for membership." Amendment passed unanimously.

Hazzan Shames:

We are about to pass out the Commissions which are given to men who have served in congregations for a period of five years, with honor and dignity. Will you please rise and come up and collect your Commission as we call your name.

Hazzan Harold Stein
Hazzan Elihu Flax
Hazzan Irving Poll
Hazzan Elliot Dicker
Hazzan Alan Lefkowitz
Hazzan Martin Rosenblum
Hazzan Efraim Sapir
Hazzan Sidney Rube
Hazzan Moshe Lanxner
Hazzan Jerome Barry
Hazzan Stephen Stein

Mazal tov to all of you.

I would like now to call on Hazzan Ben Belfer, who is our Membership Chairman to induct the new members of the Cantors Assembly.

Hazzan Belfer:

It is my pleasant task to officially welcome the following Hazzanim into the ranks of the Cantors Assembly with all of the privileges and responsibilities which that membership implies. Will you please rise as I call your name:

Barry Caplan
Jonathan Gordon
Kenneth Kuransky
Mark Kushner
Richard Nadel
Laslow Pastor, Sweden
Bruce Rubin
Elias Roochvarg, Sweden
Jeffrey Shayevitz
Jeffrey Shron
Robert Solomon
Stephen Stein, Dix Hills
Elliot Vogel

It is our sincere hope that you will be generous with your talents, abilities and efforts on the part of the Cantors Assembly, as well as the communities you will be serving. Mazal tov.

Hazzan Shames:

Now we will continue on with the report of the Nominations Committee and I call upon Hazzan Kurt Silberman.

Hazzan Silberman:

Thank you. Joining with me on the Nominating Committee were Harry Altman, Alan Edwards, Isaac Goodfriend and Stuart Kanus. We have proposed the following slate which was then duly circulated to the entire membership.

President: Abraham Shapiro
Vice President: Ivan Perlman
Treasurer: Saul Hammerman
Secretary: Harry Weinberg
Executive Vice President: Samuel Rosenbaum

For a three year term on the Executive Council:

Charles Davidson
Martin Leubitz
Morris Levinson
Chaim Najman
Pinchas Spiro
Bruce Wetzler

For a one year term to the Executive Council:

Richard Wolberg

All have expressed their willingness to serve. There were no nominations by petition received by our office. According to our By-Laws, I therefore ask our Secretary to cast a single ballot to elect the slate I have **just** presented. I declare them elected and a hearty mazal tov to all.

Hazzan Rosenbaum:

Each year it is my pleasure to introduce to you **some-**one that you know very well. The only thing I can add to the introduction is a bird's eye view from my perspective. We have been extraordinarily fortunate that every president of the Assembly, and I am glad to see that we have, **may** they live and be well, a good number of them right here with us. By the way, that's another great feature of the Assembly, we've never had presidents who walked away once they dropped the mantle of the presidency. They have always remained loyal and dedicated and worked hard with the title or without the title. That's something we must all be grateful for, especially those of you who are in congregations where a president is interested only while he's president and afterwards is interested in shooting down the fellow who replaces him. We don't suffer from that and we are very pleased and proud of that.

I've had the privilege and the pleasure of watching Morton Shames almost since the day he graduated, and he knows and I know that a very warm and lasting and very real, loving friendship has developed, not only between the two of us, but between our families. We are on the same wavelength, and that wavelength includes dedication and devotion to the Cantors **Assembly**. If I ever needed encouragement in that work, it's been during Morty's term, because we've all needed encouragement. The years have been difficult but nevertheless, thanks to a loving God, we are here and

stronger than ever, with our problems, but nevertheless, not so heavy that they over-burden us and put us down. We are still standing erect and still willing and happy and eager to face the future. I am grateful that for the past two years I have had the association and the Cantors Assembly has had the leadership of our President, whom I present to you now, Hazzan Morton Shames.

Hazzan Shames:

Thank you. Those were beautiful words and they are reciprocated.

Ladies and gentlemen, the great hurban, the Holocaust which claimed the lives of many of our beloved hazzanim left a great void in our ranks. In order that the great tradition of hazzanut not be relegated to historical data, a few men with great vision and foresight founded and established a school for cantors, breathing new life into the remnants. Indeed, mehayeh hamevtim, and they called it the Cantors Institute. Now, thirty years later, a graduate of the first graduating class stands before you having completed two years as President of the Cantors Assembly, the most prestigious and influential body of hazzanim in the world. To merely thank you for that privilege seems so very ordinary. I am filled with awe.

Emanuel Kant, the great philosopher, said, "Two things fill me with awe: the starry skies above me and the moral law within me." In order for our universe to function, the moral law and the cosmos must both be in accord. By your confidence in me the moral obligation becomes predominant and together with the ribono shel olam who created the heavens and earth, I feel moved to recite: Sheheheyanu v'kimanu v'higianu lazman hazeh.

In preparing my final address to you, I was prompted to re-read the Proceedings of many of our conventions in which the messages of former presidents are recorded. It is humbling to be among so august a group. Each one had contributed forcefully to this organization. Each one had built on the traditions of the past and formed a secure link to insure the future. It would be inappropriate for me to make a judgment on how I had fared. As I stated last year, I really didn't feel worthy to make that kind of contribution. Rather, I thought to promote warmth and friendship among the members of this organization. Perhaps a future president will read what I have written and in the years to come also make a proper evaluation of my tenure as president.

To be a president is to enjoy the nachas as well as to answer to the many complaints. I was present at many gatherings wherein congregations chose to honor their hazzanim and I was asked to extend greetings on behalf of the Cantors Assembly. Each one of these events was special. Each one of them is a memory I will treasure for a long time.

Now, I would like to report on the state of the Cantors Assembly.

It would be, I believe, very shocking for some of you to suddenly become aware of the many levels on which our organization functions. The meetings, the phone calls, the deliberations, the many obstacles to be overcome. To better illustrate what I am referring to I will innumerate and speak briefly about the areas of special interest:

A. Publications: Each year we publish new works or re-issue old works. All of these must be carefully edited. We must accept and seek out the least expensive bid for printing. We must evaluate the feasibility of publishing new works and investigate and establish what the market will be for them. Aside from this we also have our Journal which requires endless time and effort to publish.

B. Convention Planning: A whole year of planning is invested in these few days. Long, intensive and hard meetings. New programs must be created. Management, hotel arrangements, contracting choruses, soloists, lecturers, the preparation is endless.

C. Fundraising: Without it we couldn't survive. Graciously, Moe Silverman accepted the responsibility once again for development for this year. Each man involved in fund raising, be it through concerts or otherwise, looks to us for guidance and advice.

D. The Cantors Institute: This school is very dear to our ~~hearts~~. We care and feel a great kinship for each graduate and each student. We have been able to make some concrete suggestions about the school's curriculum and even the standards by which we feel it should operate. Whenever we've been able to make a contribution, we have made a sincere effort to be of assistance.

Our liaison with the United Synagogue of America. Here it is most important that we be constantly aware of whatever decisions are made to ensure that they in no way

overlook our rights and to make sure that the decisions are made in our best interests. The anxieties and the tensions are tremendous.

Placement was handled efficiently and very carefully by Kurt Silbermann with a very committed group of men. This is one of the most sensitive areas of our organization. We are constantly re-assessing how we can make it function as smoothly as possible. These men work endlessly for a thankless job.

Once again, this year, we added a new dimension, that of Saul Meisels in the Miami Region, who handles placement there and has done it so successfully.

Abe Shapiro, our Vice President, has done a superb job in overseeing our office, insuring payment of dues, upkeep of facilities. He has truly been at my right hand. What of our Secretary, Saul Hammerman and our Treasurer, Ivan Perlman? The attention to minute details and the minutes of the meetings you so promptly receive.

In addition to these areas, there is the Foundation, pension plans, disability, major medical--all must be carefully supervised and attended to. Why, friends, does it all function so well? Colleagues, the reason sits with me on this platform. Yes, Sam. Sam Rosenbaum. It is foolish to believe that this is a part time position. Most organizations might use two men to cover all the corners he does, quietly, and with great style. He sits in on so many meetings. I'm reminded of the commercial on television, when Sam Rosenbaum speaks, people listen. Above all, he is a mentsh, a fine human being. The image which he presents for us is something which money could not buy. May God keep him well for many years.

The personal messages I wrote to you during my first year as President were received, I am pleased to say, with enthusiasm. The written message gave way, during the second year, to personal visits to all the regions. If I were to reflect on the most personally rewarding experiences it would certainly be when Sam, Abe and I could sit in on a formal, relaxed atmosphere and embrace the basic problems and needs of each man. We went to California, Chicago, Toronto, Boston, Hartford, Cleveland, Florida and Philadelphia. At each place we were warmly greeted, programs of varying interest were prepared and special meetings were arranged to discuss all sorts of things which were of special concern to the men. As most of you know, some wonder-

ful results and suggestions came from these meetings. These meetings were intense working days for us. We often would start at 8:00 A.M., as in California, and as late as 6:00 P.M. in the afternoon, we would be sitting with attorneys, baalebatim, presidents of congregations, arbitrating, resolving, working on behalf of our men.

The problems which seem to have plagued us when I first graduated have suddenly returned to plague us once again. Can we ignore the pain of a hazzan who must account to his Board for every moment of the day? How can we respond to a hazzan when the rabbi shouts at him openly on the bimah that if he chooses to daven the Hashkiveynu let him do it at home, quietly. Or the rabbi who has declared to his hazzan that it is quite enough to read two pesukim for every aliyah. I could go on and on and each one here, I am sure, has a similar story.

It is true we have won every legal battle: Social Security, parsonage, Selective Service. But what of our significance and relationship to our synagogues? We are loved and we are respected, but have we made ourselves indispensable? Do we all delude ourselves into thinking we are Pavarotti? Or do we, in fact, realize that a beautiful voice, important as it is can easily become a dispensable luxury for a synagogue whose dwindling funds demand more from their hazzan. Are we in touch with the times, or do we wear blindfolds? How long since we have introduced a new Adon Olam or explained in a new way a tefillah to a high school class? We must take a heshbon hanefesh, an accounting, a new way, in a very true sense, it is we, the hazzanim, who control the destiny of the committed and uncommitted Jew.

What about our relationship with our rabbis? Is there really a built-in antagonism or can we have achdut? Dear colleagues, I share all your difficulties, but even more painful to me is the minhag America which has crept into our synagogues. The am ha-aretz's influence is clearly felt and the great culture, the great music, the majesty and the mystery which is at the core of Judaism is being torn away. The very neshomo for Yiddishkeit has fallen on deaf ears. The question remains, can we meet that challenge to insure a future for hazzanim and for hazzanut?

Finally, in our great tradition, when we complete the reading of one of the books of the Torah, we proclaim: Hazak, hazak, be strong, be strong. Today, I, too, am completing what I consider to be a sacred task, that of being

President of the Cantors Assembly, of men who seek to enoble the lives of our people.

I don't feel as though I have come to a concluding verse, but rather now, together, we can experience a new beginning. Now is the time for turning. To everything there is a season and a time for every purpose under the heavens. A time to be born and a time to die. A time to nurture and a time to spring forth; a time to build up and a time to pull down; a time to be still and a time to **assert**; a time to be silent and a time to speak; a time to enoble and a time to sanctify.

Yes, a time to sing and to bring joy unto Him and for **US**, hazzanim, the time is now.

Thank you.

REPORT OF THE EXECUTIVE VICE PRESIDENT

"Hazzanut and the Synagogue: Can This Marriage Be Saved?"

Hazzan Samuel Rosenbaum:

You would need to search long and diligently to find a relationship more venerable, more time-tested, one which has more successfully met and overcome the provocations and temptations of the evolving religious, cultural and ethnic patterns which are the hallmarks of Judaism, than the marriage of twenty centuries between the Synagogue and the Jewish prayer tradition which we call hazzanut.

Yet, rarely has there been such a continuing love-hate relationship, such a succession of pulling away and drawing near as has been the case with the Jewish people and with their messenger-in-prayer.

But in spite of the shifting sands of affection and antipathy, of pleasure and apathy, the marriage has endured. Not only endured, but more often than not, flourished; burnished to a warm golden glow by the love of the hazzan for his shlikhut and for those whom he represents, matched by that of the people for the hazzan's ability to stir the soul as he articulates their deepest spiritual yearnings.

Over the centuries, the marriage has withstood the cold, hair-splitting decrees of the rabbis, the tempting vulgarities of an alien environment, the lure of glamour, wealth and wider universal recognition and even the periodic infidelity of synagogue Jews.

Again and again, the union has been buffeted by fads, by cries for reform and change, by short-lived surges of pretentious intellectualism, and most of all, by the slavish infatuation which many Jews have for the customs and practices of other faiths. Yet none of these ever succeeded in rooting out the hazzan from Jewish hearts, or Jewish practice, or Jewish tradition.

Yes, the hazzan at times found it necessary, even crucial, to bend, to modify, to alter, to rethink and to restructure his calling, but he has always remained, essentially, the chosen messenger of his people.

The unique place which the hazzan has occupied in the course of history, some say, is now once again being threatened. Some predict we will be found wanting, that we will not make it, that the long colorful marriage is about

to be dissolved. Others see no long range threat to the hazzan in the developments in synagogue life these last years. What is happening in synagogue life, they say, indeed in all of Jewish life, is just a phase, like adolescence, through which we all must go, but from which we will incur no permanent damage and from which, in God's good time, we will emerge unscathed to continue on our well-marked path.

Still others see in these same developments a new challenge, new opportunity, a chance to re-shape our profession into one more responsive to the demands of the time and place in which we live.

They remind us that from the time the office of hazzan was first conceived, he has taken on and dropped dozens of different duties, moving from the primitive poreys al Sh'ma, through over lifney hateyvah, baal keriah, baal maftir, from serving as a quasi town-crier to announce from the bimah each Sabbath the results of community elections and legislative decisions, describe forthcoming real estate deals in order to permit anyone who might have an interest in the sale to be informed of what was to take place, read the ketubot for forthcoming marriages, review the community's By-Laws each Shavuot, officiate at weddings and funerals, serve as town scribe, as a legal witness par excellence, to teach children, to maintain the Torah scrolls, and a score of other duties which fell to the hazzan because he was almost always a learned, dedicated, trusted and skilled community servant.

While during the long European experience the hazzan's most important duty was to serve as sheliah tzibbur, many of the other tasks remain his responsibility until today.

And so this latter group sees the possibility that the hazzan may be required to re-define and to take upon himself still other, different duties or to assign different priorities to his current duties, as nothing radically different from what has been the custom for centuries, and as nothing the hazzan need fear. They welcome the prospect even if it means a radically new role for the hazzan.

Will we disappear? Will we remain the same? Will we survive in a new form? Which of these possibilities is most likely to come to pass?

The future of hazzanut is the broad subject I want to deal with this morning. It is far too complex to be dealt

with at one sitting. So many factors are involved, many of them beyond our ability to affect, that it would require much more time, information and study to do it justice.

Nevertheless this is the subject that was at the heart of all of the discussions in which I, Morton Shames, and Abraham Shapiro engaged in with you in our year-long series of regional meetings. So, I will deal with the subject, but only to the extent that it can be substantiated by the information which we gleaned from talking together.

These meetings, as you know, were day-long affairs, held in eight of the nine regions into which our organization is divided. They came about as a result of a recommendation I made to the convention last year. The thrust of the recommendation was that we should try to make a virtue out of a necessity. In view of the steadily increasing cost of holding Executive Council meetings, that the officers should come to the men, instead of the men coming to New York.

While there were economic benefits to the plan, the main focus was to provide an open, more informal and wider forum for the detailed discussion of the problems which confront individual members and the organization as a whole.

I am very pleased to be able to report to you that the effort was a resounding success. Morton and Abe and I found each session well-prepared, well-attended, and most important, productive in terms of what we learned from the membership and what the members learned from the administration,

Almost without exception the discussions remained on the highest professional level, centered on general issues, philosophic and professional concepts and covered the whole spectrum from finances to liturgical practice and theology.

There was time, too, for personal questions in private exchanges at meal times and during scheduled breaks, but the emphasis was on the broad issues with which we all must deal.

The evidence I have for you, then, comes directly from our men themselves, not only from what was said, but from what was not said, from how the men appeared and even, to some extent, from the nature of the personal problems raised in private conversations.

I have but one request of you. Please listen to the report with an open mind. We are all human, so we all have our opinions and our prejudices. Sometimes, we hazzanim, who by the very nature of our calling, are more emotional and more traditionally oriented than others, sometimes we allow our opinions and prejudices to get in the way of an even-handed evaluation of facts. We often hear only what we want to hear and, sometimes we get carried away to the point of shutting out completely what another person is saying, because we have already identified that person with a point of view different from our own.

Let us try to get the facts, first. Then we can go on to draw our own conclusions as to what they mean and what they portend for the future.

I will deal, therefore, with those questions which were discussed, in whole or in part, at the regional meetings. These subjects constitute the major areas of our concern and offer us a realistic agenda for our purpose this morning.

1. What is the future of the spiritual environment in which we function? Whom are we called upon to lead in prayer?

A civilization's morality or spirituality does not change over night. Ours is no exception. Things have not changed very much, if at all, in the last year. If there has been any change at all, it is my judgment that the change--even if infinitesimal, has been for the better. I base my appraisal on what I heard from you at these meetings and from what I have observed in my own contacts.

The question of the status of women in the synagogue, which has been a volatile issue over the past several years, I think, has flattened out and their growing equality is gradually being accepted as the norm for Conservative practice. I daresay that between 50% and 70% of the congregations in our movement have made some progress toward equality for women in the synagogue. Most of these congregations offer aliyot to women, the honor and privilege of chanting a haftarah, both of these honors including the required brakhot. In a smaller number of congregations, women are permitted to read from the Torah, as well. In a still smaller number, let us say in half of those congregations who grant aliyot to women on an equal basis with men, women are counted in a minyan officially. In many congregations, they are accepted as being one of a minyan.

unofficially: at a service in a house of mourning, at the time of recitation of kaddish at a funeral or unveiling.

All in all, the controversy that swirled about this issue is subsiding. Generally speaking, the traditionalists have found that the synagogue was not struck by a bolt of lightning when a woman came to the Torah. As the custom continues, it will, sooner than later, become the norm for Conservative practice. If my evaluation of what has occurred in my own congregation (for 60 years a strongly middle-of-the-road synagogue with a slight tendency to veer to the right), if that evaluation is accurate, a few of the more staunchly traditional Jews will mutter a little under their breath, but will raise no real objection. Out of a membership of 1400 families at Beth El, only two families resigned when this change in practice was instituted. Of the two, one family never really belonged--heart and soul in the congregation--but maintained its membership for social reasons.

The move has in no way changed our position on any other halakhic matters.

Women are not permitted to serve as ba-alei tefillah. Girls receive the same preparation and follow the same procedures for bat mitzvah as do boys for bar mitzvah with the exception that girls are not instructed in putting on tefillin. Since it has never been our practice to ask b'nai mitzvah to lead any part of the service, the question does not arise with girls.

From a survey which I and our rabbi conducted, as part of the preparation for the congregation's decision on the question of aliyot for women, we determined that most congregations that had already made that change reported no appreciable increase or decrease in attendance, no flurry of resignations, no rush of new membership applications. We also found that the congregations that had made the change generally were divided into two classes, those who did it out of philosophical commitment, and those that were interested in the public relations fallout which the move would have.

How did we arrive at that conclusion? Both the rabbi and I have been klei kodesh for a total of sixty years and we have a reasonable knowledge of the nature of the congregations of the Conservative Movement and, at least, the broad theological preferences of their professionals.

The unanswered question which still looms is, of course, the question of a woman sheliah tzibbur. It is well known that a number of Conservative congregations, particularly those in California and Florida, which, as many of you know, are--without being critical--worlds unto themselves because of the demographic and sociological climate, a goodly number have engaged women to serve as cantors. With few exceptions, these are not women who are graduates of the School for Sacred Music or of the Seminary's College of Jewish Music. These women who serve as cantors have either been promoted to the position from choir singer, or have been invited to serve as cantors because they have attained some local recognition as singers, youth workers, music teachers and even organist-choir directors. Generally speaking, the services which these women lead are restricted to Friday night and to a lesser degree, Sabbath morning. Some may teach b'nai and b'not mitzvah.

The fact that the Conservative Movement has not committed itself to the ordination of women as rabbis or as sh'likhei tzibbur does not seem to bother the congregations who have engaged them, even though most are members in good standing of the United Synagogue of America.

In view of all of this, it is imperative for us during the next year, to think through how we feel about the questions which this raises and what we think should be the Cantors Assembly's position,

It is for each of us, first, to decide whether women in the cantorate serve the best interests of our congregants, the best interests of Jewish prayer, and of hazzanut. We need to determine first for ourselves and then for the Assembly how such a development would square with our perceptions of tradition and halakha.

Shall we be among those pressing for the ordination of women as rabbis and hazzanim? Shall we actively oppose such ordination? Or, shall we sit quietly and wait for the Committee on Jewish Law and/or the Seminary to make their decisions and then react.

I said a moment ago, that I felt there was an infinitesimal improvement in the spiritual atmosphere in our congregations over last year. I base that on the reports of colleagues who have discussed with me how to deal with small groups of well-motivated people, members of havurot if you will, who want an alternative form of worship service for themselves and their families. Again, there are

those who will consider this search as a well-intentioned, but nevertheless serious attack on the traditional service and, therefore, to be discouraged. There will be others who believe that this interest should be commended, that such a group should be helped, because in the process they may find their way back to traditional prayer.

In this latter group are those who have been predicting for some time that the small prayer group is the wave of the future. That clusters of little havurot, each with their own favorite alternative prayer style will replace the large synagogue as we know it.

I must add that one great problem in sorting out the different points of view is that there are those, in addition to these legitimately divergent positions, those in synagogue life, both lay and professional, who have a personal, often cynical interest in these developments and push one point of view or another for reasons of personal power or personal aggrandizement. That factor, distasteful as it is, must be placed into the computer along with all the other facts which go to make up our judgment.

The second most discussed question at our regional meetings was hazzanic status

There were almost no complaints from colleagues about their status in their congregations. This does not mean that our roles are at last firmly established and acknowledged by laymen and professionals alike. But it must mean, at least, that it has not gotten worse, and that in some cases is no problem at all.

I think we sensed and agreed together that the more competent a colleague, the more self-confidence he has, the more clearly is his status defined in his congregation. I don't suppose there is anything remarkable about that. It probably is that way in every profession. But we do not enjoy the other side of the coin. There will always be competent and incompetent professionals. But the role model for us both should be a hazzan in the fullest and best sense of the word. If a man is incompetent, he should be urged by us, if by no one else, to improve. His incompetence demeans our profession, blurs the image of all hazzanim.

It is time that the regions took seriously our suggestion that opportunities be made available for men who need to sharpen their skills to improve themselves. I think that

if necessary, the national treasury should provide scholarship aid to such colleagues for on-the-job training; to help a member at least as much as we help a student preparing to become a member.

I know that everyone will applaud this suggestion but I know, too, that only one-fifth or one-sixth of the membership will do anything about making funds available for such an undertaking.

There is not a member of the Assembly who could not think of a dozen good and proper ways for the Assembly to spend our money but so far there are only some sixty or so who have done something to help provide that money.

The third most discussed subject at our meetings **was** the need **to** improve hazzan-congregation relationships

The questions asked underlined the fact that hazzanim are woefully ignorant about how to go about negotiating a contract, writing a contract, discussing a contract, and in general, dealing with the business aspect of their profession. Every service profession, no matter how noble the calling, has a financial side to it. It is imperative that each of us have **some** understanding of the negotiation process, of how to deal with people generally, and how to deal with people in authority, specifically.

Your national office has been **zealous to** keep an eye on the activities of the Committee on Congregational Standards, the committee established by the United Synagogue to serve as an impartial body to settle disputes between professionals and congregations, between one professional and another, etc. I **am** pleased to say that at our instigation a new code of congregational practice is now being developed. We hope that it will include more equitable arrangements for severance, termination for cause, a clear statement on the responsibilities and scope of authority of each profession, etc. We intend to keep very careful watch to see that the new code serves honestly the needs of congregation and the professions.

A study of the cases which are handled by the committee and whose details are discussed by the committee, reveals over and over again that many of the problems would never have arisen had a proper contract been made, had the parties had the courage and foresight to sit down and discuss the problem. Most of the calls I get all during the year are from colleagues asking for assistance in

negotiation. But the colleague who betrays his inadequacy is the one who tells me when he calls, that he is about to enter a meeting with his officers as soon as he hangs up the phone and needs some information immediately. If we learn nothing more about negotiations than that you don't go into any meeting without adequate preparation, we will already have made progress. Prepare yourself with some basic techniques of negotiation:

Don't cave in immediately, and retreat to a weaker position just because your adversary does not immediately accept your first proposal. Of course, he is going to tell you that your demands are out of line.

Do not accept any proposal at the time it is offered to you, even if it seems like a very good one. It is always proper to ask for time to think over the proposal, or to discuss it with your wife and family. You may be sure that no proposal is made to you without prior consultation among the leaders of your congregation.

Think in terms of the total package. Your baalebatim think in those terms.

Don't allow the negotiations to deteriorate into a session of criticism of your work. If they are negotiating with you for another contract, then your work must be generally acceptable. Remind your baalebatim that the purpose of your meeting is to negotiate terms. Assure them that you will be glad to discuss any shortfall in performance at a meeting specially called for that purpose, but that such a discussion is not relevant to contract negotiations.

Don't follow advice, even this advice, blindly. My words are not inscribed on Sinai. This is general advice to guide you in forming your own plan.

If you don't understand some provision that is being proposed to you, say so.

Don't let negotiations drag on. The longer it takes to reach an agreement, the more hard feelings on both sides will be engendered.

Finally, you must find the courage to draw a line in your own mind, beyond which you will not go. You must be prepared to stand by that line even if it means that your relationship with the congregation will be dissolved.

Never threaten a congregation with resignation. When you find situations where terms being offered are totally unacceptable, there are ways of indicating to a congregation that they are unacceptable without sounding like you are giving an ultimatum. That should be avoided at all costs.

As you can see, negotiation is an art unto itself. If you have not mastered that art, engage an attorney, preferably one who is not a member of the congregation. If it is difficult for you to have him accompany you, then engage him for the advice and guidance he can give you before you go into the meeting and for an evaluation of the contract with which you emerge.

The Cantors Assembly's attorneys have been very generous to us with their time. We pay them a very small retainer fee. They are paid to give the officers advice on class matters, that is, matters which affect the entire profession or the entire organization. Because they are the wonderful people they are, I often get advice on particular cases, but they are not paid to serve as attorneys to individual members of the Assembly.

At my recommendation they will talk to your attorney; not to you, primarily because an attorney can learn more from talking to another attorney in a short time than he can from you.

How goes it with placement?

We are in a rather puzzling situation. On the one hand, jobs in congregations that are having financial difficulties are being phased out or combined with other duties of professionals who have been terminated. On the other hand, there are more good positions than there are good men. At the moment of preparing this report, there are some forty hazzanic positions available, paying from the middle 20's all the way up to \$40,000. Some of these positions have remained unfilled for a year or more. We simply do not have the men to fill them. On the other hand, because of the shortage, a good man can have his pick of three or four positions.

Is this good or bad for us?

It might sound like it is good but it is not. The longer a congregation makes do without a professional hazzan the more shaky the position becomes. If a hazzan is

not found in a reasonable time, the congregation will sooner or later make do with "local talent." The position will deteriorate to a high holiday or part time position.

The fact that we do not have enough good men is to a great extent our fault. Others are at fault, too, but we cannot shrug off our own responsibility. We have not made an all-out effort to recruit students for the Cantors Institute. We have not made an all-out effort to urge non-members to improve themselves so that they may become members of the Assembly. Instead we fraternize with them in our local cantorial councils, give them the privilege of associating themselves with members of the Cantors Assembly on an equal basis, and thereby get themselves accepted as members of the Cantors Assembly, even though they do not accept the discipline of membership or meet the requirements for membership. All in the name of brotherhood and fellowship.

I am all in favor of brotherhood and fellowship but I am not in favor of giving status, which I have worked hard to attain, to someone who has not done the same.

That some of our members do not understand this and still permit it to go on is hard for us to understand and accept.

The fact that the continuity of hazzanut in the next generation is in question does not make our position stronger today. If a region wants something to think about and something to do, let them sink their teeth into this problem.

The question of retirement.

Our membership is an aging one. But, retirement should not be a matter of concern only to older members. It should be a matter of concern to every member, even to the youngest.

We have an excellent retirement program. We have worked hard to develop it. It has its problems, as all insurance programs do in times of rampant inflation, but it is dealing with them through a group of some of the most devoted laymen and professionals with whom I have ever had the pleasure to work. Leo Landes and Pearl Caprio are superb insurance people. They know what they are doing. They are constantly on the alert to keep the insurance company in line and always searching for ways to improve the

plan. They are human. They do not succeed in everything they try, even as you and I. But anyone who knows of a better plan or a better administrator had better read the evaluation of the outside company which was called in to rate our plan. It will take a lot to convince me that any other group of people, even rabbis, could run the plan more efficiently and with more concern for the people involved than Leo.

I am delighted to see that some progress has been made on the question of positions for retired men, particularly in Florida. We are slowly bringing order out of the chaos that exists there. We urge everyone who is planning to retire and is counting on some kind of part time job to supplement his income, to speak with Saul, to take the time to make a trip to the area to see what he is getting into before he places his hopes on the possibility of added income from a part time hazzanic job in Florida.

Some final observations. The three of us were encouraged by the generally upbeat feeling which was conveyed to us by the great majority of the men with whom we met. Our men are not discouraged. They are facing their problems with a maturity and a competence that is heartening. They seem to be able to view their profession more realistically and to understand themselves better. They seem calmer and in better control of themselves and their situation. The younger men, in particular, were impressive; listened eagerly, participated, and seemed to be looking forward to long hazzanic careers with relish. Even from this short association with the men in their regions several observations can be made.

Our interests lie in preserving liturgical and ritual tradition. The more that remains in the prayer book, the more that remains in the service, the closer our congregations will come to appreciate the meaning, the value and the beauty of traditional prayer. If we are to judge the quality of hazzanic life today, from what we saw and heard, we must say that suburban congregations generally tend to be less rooted, less traditional, more competitive with other congregations and more ruthless with their dealings with their professionals. The best congregations seem to be those located in medium-sized cities, or in well-established satellite cities, which were once suburbs, but have taken root, and whose residents are for the most part permanently settled there.

Hazzanic life is better in those congregations that lean to the right. It should be encouraging that many young people who are turning or returning to Jewish life are showing preference more for the right than for the left. They feel that if they are going to participate in religious life, they should do so in an authentic fashion. This does not mean that their concept of tradition is going to be exactly like ours, but it does mean that they will avoid the bizarre, the exotic, the experimental in preference for those traditional patterns which they find meaningful. The intellectuals and the residents of ivory towers, even Jewish ivory towers, keep telling us to prepare for the electronic age. They predict that the synagogue, the rabbi, the hazzan will disappear. Their places will be taken by small havurot, the television camera or video cassette; the Hebrew School teacher will be replaced by the film strip.

All of this might conceivably work for robots, but for so long as there are human beings, for so long will human beings search out other human beings for comfort, for understanding, for knowledge, for love, for contact.

Sooner than later, Harold Shulweis' attempt to replace Jehovah with Freud, to confuse religion with psycho-therapy, will fail of its own inadequacy.

The members of Seymour Siegel and Wolfe Kelman's "Boutique" Synagogues, a concept predicted at our twenty-fifth convention, in this very room, by Rabbi Kelman, will tire of gathering in small groups, of being led in prayer by well-meaning but essentially unskilled havurah members, or of the need constantly to improvise a new "creative, relevant, contemporary" service. If you need proof, ask yourself whatever happened to those pioneering havurah groups of the sixties, so much admired by the hippies, the social workers, the Breira and Agenda adherents, the frustrated and disillusioned rabbis and college undergraduates of that terrible decade? Dvorak's "New World Symphony" never did take the place of Tikanta Shabbat.

There is no doubt that technical developments will provide us with many new, exciting tools, but let us not be overwhelmed by them. It is quite possible that with cable television, some time in the future, a rabbi and cantor could officiate before a television camera and have as many as fifteen or twenty million people watching. But will that be a service? It might be a special, a one-time event, but you have a service only when Jews get together, in person, when we rub elbows together, when we share ideas

together, when we feel the warmth of each other, when we know that in this one place there are people who feel from the heart in the same way as we do. A body of such people participating, preferably in Hebrew, but in English if need be, will be a service. Only in that way can we create a service and can we achieve what we have come to know as prayer. Let us use the tools that science puts in our hands. Let us not be overwhelmed by them and let us not suppose that because new tools will exist the old ways will necessarily go out of existence.

Finally, I think we learned that if there is a pattern at all in the way our members pursue their calling, it is that each man is finding his own pattern for his hazzanic career. All of us consider our role as shlihei tzibbur as primary and that is as it should be. But as we find the prayer service changing or shrinking, the competent hazzan seems to be dealing with it in his own unique fashion. Not being able to go over, he goes under, and finds other ways to achieve what he once was able to achieve on the pulpit. The alert hazzan is constantly seeking ways to be of unique service to the congregation, choosing a specialty with which he can be identified, which flows from his calling of hazzanut, and which he can pursue for his own fulfillment and for the benefit of his congregation. Some find it in working with young people, some, in teaching Jewish music and liturgy to adults, some, in pastoral efforts, some, in serving as a music resource person to the affiliates of the congregation. Very few of us can do all the things that make up the spectrum of modern hazzanut but all of us can find some special areas in which we excel and in which we can make ourselves important and known in the congregation. It is a matter of constant search to achieve continuing growth.

To sum up, my answer to our original question, will hazzanut survive, is a resounding Yes!

First, because in Jewish worship the medium is the message, hazzanut, the interpretive chanting of our liturgical texts by the man in the pew and the man in the pulpit, is the way we daven. We have davened that way for so long that to my mind it would be impossible to stop davening that way. Hazzanut will survive because it has met and can continue to meet the spiritual needs, the special, uniquely Jewish spiritual needs, of Jews. The form in which it will survive is up to us. As practitioners of hazzanut, we are, at the same time, guardians of the treasure we call nusah. This represents not only a musical skill, or formula, but

the honey and the vinegar of the Jewish liturgical calendar. It marks out the sacred spiral of fasts and festivals and Sabbaths, giving each its special sound, its special taste, its special message of peace and love. When we forsake nusah for expediency, for public approval, for the sake of blind participation, we are helping to hammer hazzanut out of shape. When we preserve it, when we cherish it, when we keep it first in mind as we chant the service, we enhance hazzanut and help assure its continuity.

Lastly, and most importantly, hazzanut will survive because there are still young people who want to become hazzanim. Notice, I said young people, I mean young men and young women. Whatever your own halakhic outlook may be, and I respect each one's right to his or her personal position, the fact that young men and young women see hazzanut as a career of dignity and service for themselves should encourage us in our own careers. We are not so numerous, we are not so strong that we can afford to overlook legitimate heirs in our struggle for the survival of our long relationship with the Jewish people.

I wish I could end my report at this point. But I think I would be remiss if I did not share with you some news which came to me in the April issue of DIRECTION, the newspaper published by the University of Judaism in Los Angeles. Several years ago, at the suggestion of the Center for Study of Contemporary Jewish Life of the University of Judaism, two eminent sociologists began a study of the Jewish community of Los Angeles. They are Dr. Neil Sandberg of Loyola-Marymount University and Dr. Gene Levine of UCLA.

The survey covered a limited number of goals. It sought to determine how closely Jews identified with a number of important Jewish values and practices: to define the factors which make people identify Jewishly and to get some statistical handle on the differential degrees of association and affiliation with the organized Jewish communities.

They interviewed a total of 413 Jewish households selected in conformity with the latest statistical methods and so the survey figures could, statistically, be projected to reflect the larger Jewish community.

They found some things we already know: That major changes are taking place in Jewish life, that the changes are continuing: that Jews have moved away from affiliation and identification with religious and secular Jewish

institutions. If we are to measure the performance of Los Angeles as a Jewish community by affiliation and religious observance, then things do not look good.

On the other hand, they found that although Jews are less likely to belong to organizations or synagogues they feel and act Jewish in a number of significant ways:

Support for Israel, an increase in Jewish interest among fourth generation Jews, and that even unaffiliated and non-observant Jews show in their political decisions and in their sociological and economic behavior, that they are strongly influenced by their Jewish heritage and involvement.

I do not mean to go into the survey in detail, but I believe that it is important that you have some figures as a frame for our own discussion. Of those surveyed who identify as either Orthodox, Conservative or Reform, a total of only 29% are affiliated with a congregation, 7.5% Reform, 38% Conservative, 41% Orthodox.

While there is strong support for the State of Israel, most Los Angeles Jews have never been to Israel. There is also a great deal of concern and support for Soviet Jewry. Jews still tend to want to live near and be with other Jews.

On the question of intermarriage, the survey tried to determine what percent accepts intermarriage by their children. 78% of all the four generations of American Jews would accept intermarriage by their children. The first, the immigrant generation, accepted at a rate of 71%, the second only slightly less, the third generation, the grandchildren of immigrants, 86%, the fourth generation, 80%.

The level of Jewish observance is low, 7% keep a kosher kitchen, 12% attend Shabbat services regularly, 18% light Shabbat candles regularly. Very revealing is the statistic that only one-half of those sampled attend a synagogue on Yom Kippur and two-thirds participate in a Passover Seder.

Since we spoke of the possible ordination of women, you may be interested in what the survey found on the question, Should women be ordained as rabbis? Of the men who responded, 84% of the under 30 group agreed, 71% aged between 30 and 50 agreed, 61% of those over 50 agreed, giving us a total of 70.4% agreeing: 21% in all four age categories disagreed.

Of the women who responded the totals were slightly higher in favor of agreement.

One final finding on intermarriage indicates that half of those questioned feel that intermarriage is a threat to Jewish survival. Orthodox Jews are less accepting of intermarriage than non-Orthodox, but even among the Orthodox, 62% said they would accept the intermarriage of their children. Only 1% said they would disown a child who intermarried. 4% of the Orthodox questioned would insist on conversion.

It should be plain to all of us that these are not just abstract statistics, of interest only to sociologists. They speak more directly to our problems as shlikhey tzibbur than questions of nusah, placement and status.

If we are to continue to have a forum from which to teach and lead Jews, if the survival of Judaism hangs at all on the revival of the Jewish spirit in Jewish souls, if it has anything at all to do with convincing coming generations of Jews that there is something worth believing in, if we believe that without the Law of the God of Abraham, Isaac and Jacob, Judaism, and ultimately, all mankind cannot survive, if we think that making real and accessible the concept of the beauty of the mitzvot is our first priority, then, indeed, this is a matter which belongs on our agenda as Jews and, particularly as hazzanim.

Our increased interest in matters of Jewish faith, even over matters of Jewish aesthetics and Jewish culture is long, long overdue. We must break out of the box into which we have been cast, that we are musical mechanics. We are spiritual leaders whose special tools may be music, but the goal before us is the survival, the enhancement and the goodness of Jewish life.

Let us resolve here not **to** be deterred from the continuing search for the means **to** achieve that goal

Let me share with you a midrash my father taught me:

There are some who say that if man should uncover the secrets that hold the universe together, the universe will be destroyed.

There are others who say that this has already occurred.

There are still others who say that the whole idea is a myth, contrived by Satan to keep man from his search.

I pray that we be not discouraged. That we shall always be counted among those who will continue to search.
Amen.

* * * * *

I thank you for your reactions to my talk. I must add something which I promised to say and in the rhythm of the speech just forgot. I am particularly encouraged by the presence here of our young people and especially by a telephone call I got last week from two young men, students at the Cantors Institute. I believe one of them at least, is a graduate. We talked about two questions which are disturbing them and I am delighted that they thought enough and care enough to be disturbed. Number One, there is a committee at the Cantors Institute which is concerned with evaluating and discussing the rights of women in Jewish life. They have prepared a survey. I have made copies and you will get a copy as you leave the meeting later,

They ask very simple factual questions as to what the situation is in your congregation regarding how women are treated in terms of the ritual and liturgy. Please try to answer simply and easily. This is not a vote in any direction. It's merely an attempt to get some legitimate information. I am indebted to Jack Chomsky and the members of his committee for having had the interest and the zeal to go forward and to do it. The other is Hazzan Bruce Ruben, who is a member now of the Assembly, who wants to say a word about recruitment. I referred to it, as I promised him I would in my message, but I think that coming from the young man who himself had been recruited, it will have some special impact.

Hazzan Rubin:

Thank you Hazzan Rosenbaum.

Things have been happening very quickly to me and my fellow classmates. Friday we were students; Sunday we became hazzanim and today we were inducted into the Cantors Assembly. The five of us just finished an intensive four years of music theory, composition, nusah and liturgy, Jewish musicology, Tanah and philosophy and that just scratches the surface. More than the specific content of the courses at the Cantors Institute, the school imparted its special vision of the cantor as the guardian, the transmitter and the creator of our Jewish sacred musical

heritage. It is forging links in a holy chain. Yet the Institute is limited in its ability to fulfill its vision not by a lack of gifted and knowledgeable professors but by too few students. With fewer than twenty-five in the school it is impossible to improve and maintain its curricular goals. We badly need your help to recruit for us. Perhaps some of you feel, why help the school in this way. After all, the Cantors Assembly already gives scholarship assistance and other financial support. As Hazzan Rosenbaum just emphasized and as I want to underline again, I feel there are some very important long range and short range reasons why it's important for you to recruit for us. I graduated but I still consider myself a part of the school.

First, in the long run, and Hazzan Rosenbaum alluded to this, the major sources for the cantorate in the United States are no longer available. The European communities that supplied generations of gifted and inspiring hazzanim are no longer there. Where will the cantors come from in the next generation, and what about the generation after that? The school graduated five students this year and it was a large class. Will this be enough in ten, twenty years to fill the posts available, and we are hearing already of many, many posts that are now not being filled.

Secondly, you owe it to yourselves. When you recruit for the cantorate, or for really any cause, that activity puts you back in touch with your own love for the profession. If you make the effort to recruit for the cantorate and for the Cantors Institute, in particular, it will re-kindle your own ideals. I urge you to return to your synagogues and to look and to consider young men and young women who have a commitment to Jewish lifestyle, Jewish tradition and who have musical talents. Approach them, inspire them to come to the Seminary. If every Conservative synagogue produced only one such student per generation, only one, the school would have more students than it could presently handle. Please help us. Thank you.

Hazzan Shames:

We have a few minutes to open the floor now to good and welfare, to any problems or discussion that might concern us.

Hazzan Wohlberg:

I was hoping you would call on others first. Having been at the cradle of this institution I'm filled with envy

at the beautiful and lucid manner in which our friend, Sam Rosenbaum, can write and deliver a speech. I think very highly of my successors in the profession, but I don't think anyone of us can equal the articulate and beautiful manner in which Sam masters and utilizes the English language and presents in such lucid manner and clearcut manner the many problems that face us. Thank you very much.

There are just a few words I would like to say. Sam touched on many, many issues and each one is vital and ought to be discussed. As far as the Orthodox, Conservative and Reform are concerned, I think we ought to keep in mind the most recent definition of the three: The Reform park their cars on the Sabbath right in front of the synagogue: the Conservative, around the corner; the Orthodox, three blocks away. However, the subject of women serving as shlikhey tzibbur--we can decide this subject in a number of ways. We can decide it in an emotional manner, and I believe if we decide it from emotional reasons, many of us, or perhaps most of us, would object to it. If we decide it on a rational basis I believe most of us will have to be for it. But in any event, I hope this organization will not ever be accused of solving or suggesting solutions to this problem from an economic or financial viewpoint. That would indeed be tragic. If we were accused of being nogim ba-davar, and on that basis reach a decision, that would be tragic. I've read every paper that was written by members of the Rabbinical Assembly, faculty and other professors on the subject before reaching a decision on the study, I've studied very carefully every argument--halakhic, moral, esthetic and others. I'd like everyone of you to study all the material that has been published on the subject before you commit yourself to yes or no.

There are four types of subjects we can legitimately discuss at conventions. One is performance, musical performance and the Cantors Assembly (and I'm saying this in criticism) has almost exclusively devoted the last conventions to musical performance. The second is scholarly papers on various related subjects. In this respect fewer and fewer papers have been delivered at our conventions the last few years and I say this with regret. The third area is the subject dealing with our financial well being, with our professions, with our status. The fourth is what we are doing in our congregations. The type of service we are rendering in our congregations, the music that we perform, the services that we render, and I believe more time ought to be spent on the very last subject that I have mentioned. In criticism, may I say, that too little time is afforded

us to discuss these vital matters and one related matter. In a Journal, in a newspaper you very often read a by-line, the views expressed by this writer are not necessarily those of this newspaper. Perhaps we, in presenting some of our programs, ought to say, by word or mouth, or in print, the music presented by these artists are not necessarily those that we recommend. I'm saying this merely because of the fact that Hazzan Rosenbaum and others reminded me that we have a number of students. Acrobatics are very good but we don't live on acrobatics; it's a seldom indulged in activity. Most of our adult life is spent in a normal, beautiful rendition of a musical service which may or may not involve high-wire acrobatics, but we ought to remember that this is not necessarily what we preach. We may admire it but this is not the norm; this is the unusual. It's not the every day. With these words I'd like to close. You see I'm a short speaker, but I just want to conclude with a positive word. Having been at the birth of this organization my retrospection may embrace a wider horizon than enjoyed by most of you, it is an extremely satisfactory and gratifying experience for me to stand here, to be present with you, listening to wonderful papers and being able to stand under the leadership of Hazzan Morton Shames. I remember the day he walked into class. In those days he was younger than I and I, too, say a brakha, sheheheyanu v'kimanu v'higianu lazman hazeh. God bless you.

Hazzan Abraham Salkov:

One or two observations. One of the most important things that we have to face is that an uneducated laity will be the death of hazzanut. Then it is the duty of our organization and our individual members when they have such members in their congregations to give courses to adults in nusah ha-tefillah, to give courses in understanding of the meaning of the text so that when you daven they will not ask that you feed them ditties and pseudo-hasidic melodies, but they will have an understanding and appreciation of what the liturgy is about and consequently an understanding of what you are doing and will raise your status.

The second thing was regarding the status of women in our organization and that is, personally, I've been a women's lib'er since I got married. I think my wife had something to do with that. But if we are going to have women hazzanim we must see to it that they are as fully qualified as we and that their financial status is the same as ours. The death of us will be if women, because of two parents working, will work for less. We have to see to

it that they don't.

Hazzan Hyman Sky:

We've spoken a lot about women's lib and in the movement it is a problem that has continued for a long time about women as rabbis, and more recently, the question of women as shlikhey tzibbur. The question that I ask because I think there is a practicality involved. I really don't believe that this question will be resolved by the Cantors Assembly. The structure in the United Synagogue, despite the fact that there is fully accepted membership in the United Synagogue, that only means that the congregation pays its dues, it doesn't mean that they accept some of the frames of reference of the United Synagogue. On the other hand, though, I'm afraid that these decisions with regard to women as shlikhey tzibbur, as it is with the question of women as rabbis, will not come from the Cantors Assembly. I am afraid that it will come from the Law Committee of the Rabbinical Assembly, as a matter of practicality. We may indicate what our personal feelings are, but when it comes to the final decision, the real practicality will be as to what the Law Committee of the Rabbinical Assembly decides.

Hazzan Shames:

I would like very much to close the discussion because this could take hours to discuss this whole problem.

Hazzan Rosenbaum:

I think the procedure would be that the Executive Council would begin to consider it and then that would become the topic for discussion at each of the regional meetings where everybody would have a chance to prepare and to think it through and not come to a quick decision, as Max said, based on emotion.

From the floor:

I was impressed by a comment Dr. Nacman made. He said it would be interesting if we could devise some system of evaluating ourselves or evaluating each other on a peer analysis of each other. I think it had validity. I would hope it might be considered in those individual regional meetings that might take place. I think it should be on that agenda.

From the floor:

I would like to make a suggestions. The Rabbinical Assembly has put out a mahzor, a weekday prayer book and they are planning another Sabbath prayer book. I would like to suggest that many of us, unfortunately, pick up acrobatics and all kind of things. How many of you have heard, My God, I come from this and this congregation, your melodies are completely different. I think our strength would come if we would publish an accepted norm for the weekday, Friday night and Shabbat service that we would employ in all our congregations, that we would publish by the Cantors Assembly. We could sell a lot of these books. Never mind Zamru Lo. I'm talking about a structured Minha-Mahrah a r i t, Musaf service that you will add to your discretion, but that people in the Conservative congregation will be able to use in their home just as they use the Silverman prayer book or the new mahzor. They will be able to have something that emanates from the Cantors Assembly and the Conservative movement.

Hazzan Shames:

I accept your question, but I do want to say one thing: There are three volumes of Zamru Lo, I, II and III published and Havah Nashir that has a Maariy service in it that I use in my congregation. Furthermore, it would seem to me that it would really stifle the creativity of the individual hazzan if he were to sing the same melodies in every congregation.

Hazzan Schwartz:

I am going to ask the group to agree to two types of things to be distributed to the membership to deal with problems we have talked about. One, is there any way to make available to us those Seminary publications on the question of women in the synagogue? I think that would help us all respond better when we come to our regions. The other, is to deal with this thing that people have mentioned about educating our laity to prayer and to nusah. We might publish a bibliography to be distributed to the membership. I myself have a large library and would be happy to work on such a bibliography. If suggestions could be contributed to the central office and distributed to the entire membership, there are a maximum of ten books that we could all use, we probably should all own, to use to teach, to educate ourselves, to teach adult education.

Hazzan Hammerman:

I would just like to say several words regarding Max Wohlberg's remarks concerning the convention subject matter. I believe that the convention programs over the past few years have been excellent. There is no doubt we can always improve. However, one idea. Perhaps the regions throughout the year might be responsible to bring in a paper on a specialized aspect of Jewish music. That perhaps would be a project. Secondly, I'd like to say this: out of 200 colleagues, members of the Cantors Assembly, only seventy have ordered the package of material, which is only \$49.00 per year, which the congregation should pay and would be honored to pay, so that they can see that their own sheliah tzibbur reads some musical literature and knows what's going on. How many members or their congregations have ordered this package? Sam, would you explain this, please.

Hazzan Rosenbaum:

Two things I want to explain: Neil's point is well taken but I have the feeling that most of our colleagues do not know that they already have the largest bibliography of current commentary on Jewish music in their homes. I refer to two things: The Journal of Synagogue Music which is now in its tenth year and the Proceedings of the convention each year. If you do not look at them from year to year then you are missing the only material that is being created today in America on a regular basis. If you are looking for material to teach adult classes, there's enough there for the rest of your hazzanic life, if you should live to officiate until you're ninety. There's great material.

The package that Saul was speaking about is an attempt to do two things: One, to help us with our cash-flow problem and two, to further popularize our publications. We have made up a package of music, written things about music and music, which is packed and is available in one package for \$49.00. We ask you to order this package. If you cannot use it yourself, it can be put on the library shelves in your congregation and can be used in a dozen different ways. It doesn't cost you anything: it gives us \$49.00. It takes publications off our shelves and puts them out where people can see them. If you haven't done that, use the order blank included in the last mailing to the membership. If you want to, just leave your name with me and I'll see that you get it.

Hazzan Meisels:

In response to Professor Wohlberg. There always have been star hazzanim in the history of hazzanut. When a man has the kind of voice, as some of our great hazzanim had, and they are called upon to sing, they will use their great gifts. We welcome their gifts. On the other hand, I've heard those great stars, when they are in their pulpits, behave like a good hazzan should. They didn't stay on the high wire, but they had their moments when they davened with heart and soul. I think this is healthy and good and can be done to this day. I've no objection to a man singing in concert, as we had last night, who show their best. If they have a big voice, why not? God bless them. However, it is up to us (just as the hasidic rebbe who went to walk on Friday afternoons into the fields and heard a goyishe shepherd play a tune on his pipe and he came home and created the song, "Rose, Rose" and sanctified that melody by his use of the melody), I think it is up to us as hazzanim, when we are in the pulpit, to sing our nuschaot in such a way in our prayers that we will sanctify even those melodies that we think of today with disapproval. They can be sanctified if it is in your heart, in your soul and if you are a religious personality. It is all in our hands. Let us hope that we will sanctify forever the Jewish theme.

REGIONAL REPORTS

Report of the Philadelphia Region

The Philadelphia Region had an active and productive season, with good participation of most members.

Last year's concerts in Haddon Heights, N.J. (Temple Beth Sholom-Hazzan Samuel Lavitsky) and Penn Valley, pa. (Har Zion-Hazzan Isaac Wall) were followed this year by four concerts: Beth Hillel-Beth El-Hazzan Alan Edwards, Oxford Center-Hazzan Irving Grossman, Ner Zedek-Hazzan Sidney Karpo (all in the Philadelphia area) and Beth Judah-Hazzan Edmond Kulp, Ventnor, N.J.

Members of the Ensemble also participated in a Cantors Assembly Brunch at Ner Zedek, initiated by Hazzan Sidney Karpo, at which our distinguished colleague, Hazzan Ivan E. Perlman was the guest speaker.

The Region celebrated the marriage of two of its members, Hazzan Mark Spindler and Hazzan David Tilman. Hazzan Andrew Salzer celebrated thirty years with Temple Beth Shalom of Wilmington, Del., and several of our members were in attendance at the gala affair. We wish him many more productive years.

On March 31st, Hazzan Samuel Lavitsky chaired a combined lecture-luncheon, featuring Mr. Eli Gabay, who spoke on Sephardic liturgy and also demonstrated the beauty of the Ladino tradition.

A workshop is planned to take place following the convention at which several of our members will demonstrate techniques in teaching tropes and Bar/Bat Mitzvah material, as well as songs.

Our sincere thanks to Professor Sholom Altman for his advice and assistance, to David Tilman for his conducting skill and patience, and especially to Sheldon Levin for his efficiency as Secretary to the Ensemble. We also appreciate the work of our fellow officers, Yehudah Mandel, Harry Weinberg and Isaac Wall. Lastly, may I express my gratitude to my dear neighbor, Lou Herman, who has over the years contributed greatly through his efforts, both to the Cantors Assembly and to the Scholarship Fund.

Respectfully submitted,
Hazzan Samuel Lavitsky,
Chairman

Report of the New England Region

The New England Region of the Cantors Assembly gave a combined concert with the American Conference of Cantors. This was a fund-raising project for the Cantors Institute and the School of Sacred Music. There were two concerts, one in Temple Israel, Boston, Mass., Hazzan Murray Simon, Host Cantor and the second at Temple Beth Emunah, Brockton, Mass., Hazzan Gerhard Gluck, Host Cantor.

Hazzan Moshe Semigran arranged a fund-raising concert which featured Hazzan Bagley of Toronto.

On March 17, the New England Region held their regional conference. Hazzanim Samuel Rosenbaum, Abe Shapiro and Morton Shames joined us for a day of useful discussion on three topics. During luncheon, Hazzan Shelkan, Host Cantor, read a letter from Dr. Gerson Cohen acknowledging a \$25,000 contribution to the Cantors Institute by Mr. and Mrs. Morris Fineberg of Newton, Mass., to be known as the Cantor Shelkan Scholarship. Mr. and Mrs. Fineberg gave this in honor of and love for Hazzan Shelkan.

Much effort was put into public relations. Agreements were reached with the Israeli Bond office to include hazzanim in their High Holiday announcements. A Jewish Theological Seminary Conference for Rabbis and Presidents was changed to include hazzanim in the future years. The same situation arose when the United Synagogue planned a session for Rabbis and Presidents to discuss funeral practices, weddings, Bar Mitzvah training, etc. Meetings were held with Officers of the New England Region of the Cantors Assembly and Officers of United Synagogue. An agreement was reached to include hazzanim in these sessions.

Hazzan Scherr, Treasurer and Hazzan Harold Lew, secretary, assisted me in regional work throughout the year.

Respectfully submitted,
Hazzan Gerhard Gluck
Chairman

Report of the Midwest Region

The Midwest Region of the Cantors Assembly has had a successful year. In addition to our usually well attended monthly meetings, contact is constantly being maintained with Hazzanim throughout the area, as problems and crises usually arise unexpectedly.

We welcomed into our midst a new colleague from the Cantors Institute in New York, Hazzan Rutstein, who took up a position in Hammond, Indiana.

A most valuable meeting in our calendar took place on November 18, 1980, here in Chicago, with officers of the Cantors Assembly, Hazzan Samuel Rosenbaum and Hazzan Abraham Shapiro, who flew in from New York for the meeting. The practice of officers visiting the Regions and hearing our views on the spot, is invaluable and it is sincerely hoped that this will be maintained in the future.

At our monthly meetings we have explored the idea of providing programs for cable television which is planned to commence shortly in this area. Under our Regional President, Hazzan Shlomo Shuster, whose concern and energy for the Cantorate in the region cannot be too highly praised, several ideas were presented to the Broadcasting Commission section responsible for religious broadcasts.

Hazzan David Brandhandler, an ardent student of the late Todros Greenberg, hopes to complete preparing the last volume of Greenberg's cantorial compositions for publication by the summer. A grand concert is scheduled for the Autumn of 1981 in honor of the late Hazzan Todros Greenberg, when many of his compositions will be presented with full orchestra, chorus, and with the participation of our local colleagues, to make his compositions known to the Jewish public in Chicago whom he so faithfully served. We will also honor Hazzan David Brandhandler for his tireless devotion to the task of editing Greenberg's prodigious works.

A Regional Seminar was held at Niles Township Congregation in February 1981 by students of Todros Greenberg, who performed several of his compositions.

The Midwest Region is pleased to report that several students have been sent to the Cantors Institute in New York for cantorial studies.

The Midwest Region feels itself to be an important cornerstone of the Cantors Assembly, never failing to impress upon the Jewish Community the vital role played by hazzanim in maintaining Jewish life both within and outside the synagogue.

Respectfully submitted,
Hazzan Henry H. Danziger
Secretary

Report of the New Jersey Region

We of the New Jersey Region are indeed very fortunate to have with us many young dedicated and talented hazzanim. At this time I wish to express our thanks and appreciation to two outstanding young hazzanim.

Hazzan Daniel Green of Toms River, N.J. who, in three years as our Chairman, reorganized and revitalized the New Jersey Region.

Hazzan Henry R. Rosenblum of South Orange, N.J. who, with his fine sense of humor, patience and great musical ability as our conductor for the past three years, has inspired us and elevated our choral ensemble.

We have an active membership of twenty-five hazzanim. Fifteen are members of the Cantors Assembly and ten are non-members, who joined with us in rehearsals every other Wednesday morning and in concerts for the benefit of the Cantors Assembly. Every meeting is held at the congregation of a different member hazzan of our ensemble. During lunch we hold discussions, socialize and exchange music. A close friendship has developed among our members.

This year we gave two concerts. The first was held on November 23, 1980 at Temple Beth El in Oakhurst, N.J. Though it is a small isolated community with the Rabbi functioning as Cantor and Rabbi, we decided to accept the invitation. The people who came to the concert showed their appreciation.

The second concert was at the Morristown Jewish Center on March 21, 1981. Hazzan Emeritus Arthur R. Sachs and Hazzan Maimon Attias are both active members of the New Jersey Cantors Concert Ensemble. This was our fourth and most successful concert in Morristown. The two concerts yielded \$2,100.00 to the Assembly.

The future of our region looks very promising. With the help of the Lord we shall go from strength to strength.

Respectfully submitted,
Hazzan Samuel J. Morginstin
Chairman

Report of the Connecticut Region

Our small territorial Connecticut Region has been dwindling in membership for a few years. This year, we have seven members, two less than last year. We were glad to welcome Hazzan Irving Poll and his wife, Freddie, to Norwich after eight years in Israel.

We have had three meetings this year with a final one scheduled for June, in Stamford. Exchanges of music at most meetings has continued.

In November, Israel Tabatsky hosted a meeting at which a report on the United Synagogue Connecticut Valley Region was delivered by Lillian Rubin, president, and her husband, David, a vice-president. A discussion on congregational melodies also ensued with a follow-up for further scrutiny and evaluation at subsequent meetings.

A productive meeting with Morton Shames and Abe Shapiro was held in February at which Arthur Koret was the host.

In April, our meeting took place in Moshe Lanxner's home, and we then adjourned to the Beth El Synagogue in West Hartford to listen to Hazzan Lanxner and the high school choir present musical selections under the direction of Mrs. Sylvia Goldstein, music director.

Respectfully submitted,
Cantor Israel Tabatsky
Chairman

Report of the Ontario Region

The Ontario Region of the Cantors Assembly held three major events during the past year.

According to our past established tradition we invited a renowned musicologist to spend a day with us in study and professional advancement. This year we were honored to have Dr. Sholom Kalib who gave our Assembly two sessions, one on the subject of the profession of the cantor and the state of hazzanut and Jewish music as well as a practical session wherein Dr. Kalib distributed music both for cantor and choir and demonstrated some of his outstanding compositions.

We had an opportunity to cross communicate with members of the Executive Council of the Cantors Assembly including

our own esteemed Samuel Rosenbaum. This session was highly productive in that it enabled the Executive Council to **hear** some of our constructive suggestions and ideas as well as to vent some of the frustrations while at **the** same time allowing us to be plugged into the activities of the officers and the Executive Council. A highly productive session for all.

Our annual concert presented this year by five of our outstanding local colleagues, members of the Cantors Assembly, which will enable our region to continue its support of our profession and specifically the activities of the Cantors Assembly.

Respectfully submitted,
Cantor A. Eliezer Kirshblum
Chairman

Report of the Tri-State Region

The Tri-State Region of the Cantors Assembly met in Toledo, Ohio at Temple B'nai Israel in February and elected new officers. Hazzan Martin Leubitz was elected President of the Region and Hazzan Israel Barzak was elected Vice-President.

The highlight of our year was the mini-Convention held in Cleveland, Ohio on April 7 and 8. Hazzanim Samuel Rosenbaum, Abraham Shapiro and Morton Shames addressed the region and presented an interesting assessment of the cantorate today, as well as chairing a question and answer period. A concert was held on Tuesday evening, April 7, featuring seven hazzanim of the Tri-State Region. The following morning, Dr. Alan Belton, a Clinical Psychologist, presented "An Introduction to Stress Management". Dr. Belton suggested possible ways in which we might reduce, or at least control, the stressful situations with which we come in contact.

Hazzan Jerome Kopmar of Dayton, Ohio spoke that afternoon on the future of the American Synagogue Choir, both adult and youth. He pinpointed the problems incurred and offered some ideas as to their solutions. A fine presentation! Those of our region who took part found the two days to be both informative and full of substance and comradeship. We look forward to more interaction in the region.

Respectfully submitted,
Hazzan Martin Leubitz
Chairman

Report of the Southeast Region

In the past year, the Southeast Region was very fortunate with the addition of several retired cantors, most notable of which is one of our past presidents, Saul Meisels. We are now blessed with two past presidents, the other being David Leon.

In October, three of our members attended the United Synagogue Biennial Convention in Orlando and conducted a Minha, Memorial and Maariv Service which were very warmly received and appreciated by all. Those members in attendance at the convention were: David Leon, Moshe Meirovich and Maurice Neu. Paul Kavon, in behalf of the Joint Placement Commission, conducted several sessions with regard to placement.

The region held an election of officers, and the following were elected: Edward Klein, Chairman; Saul H. Breeh, Vice Chairman; Maurice A. Neu, Secretary; Eleazar Bernstein, Treasurer.

In February, we were honored with the presence of our Executive Vice President, Samuel Rosenbaum, at a regional meeting which was very well attended not only by our local members, but also by visiting members who were vacationing in our area. Our new Chairman, Edward Klein, held a reception for our members at his home that evening, and needless to say, the food and drinks were great.

We were all stunned by the sudden illness of our Vice Chairman Saul Breeh, but we are very happy to report that he is well and back in harness. We will give a report on fund-raising at the convention.

Respectfully submitted,
Hazzan Maurice A. Neu
Secretary

Report of the Metropolitan Region

The Metropolitan Region met in November at the White-stone Hebrew Center. Our hosts were once again Hazzan and Mrs. Dov Propis. The role of women in Conservative Judaism and the role of the woman in the cantorate was discussed. The use of the term Hazzan as opposed to the term Cantor was also discussed. It was generally felt that in our suburban communities the term Cantor was better because there does in fact exist an entry in the dictionary for that word.

A regional meeting with the officers of the Assembly took place in March. We were honored with the presence of our Executive Vice-President, Samuel Rosenbaum; President, Morton Shames; Vice President, Abe Shapiro and Treasurer, Ivan Perlman.

Hazzan Rosenbaum reported to us on the state of the pension plan and the activities of the other regions that he had visited. The apparent apathy of the members of the Metropolitan Region was also discussed as was the assumption of chairmanship of the region. As a result of this meeting I am happy to report that Hazzanim Elliot Dicker, Emanuel Perlman and William Lieberman have agreed to act as a Presidium for next year thus bringing to an end my ten year tenure as Chairman. Needless to say I hope that these younger members will bring about a rejuvenation of our region and I offer my whole hearted support.

The Cantors Concert Ensemble sang two Hanukkah concerts this year. One in Hewlett-East Rockaway and the second in Jamaica. The Ensemble also sang at the first Hazzan Morris Lowy Memorial Concert, an annual concert series in memory of Hazzan Lowy arranged by his congregation, Rego Park Jewish Center. A final concert is planned for June in Lynbrook, N.Y. for our beloved colleague and next president, Abe Shapiro.

Respectfully submitted,
Hazzan Stuart M. Kanas
Chairman

CANTORS ASSEMBLY 34TH ANNUAL CONVENTION
presents
"From the Creativity of Jack Gottlieb"
A Salute to the Composer in His 50th Year
Tuesday afternoon, May 12, 1981 at 3 o'clock

P R O G R A M

- I. WELCOMING SONG
L'cha Dodi, from LOVE SONGS FOR SABBATH
M. Kula and Chorus, **2** Flutes
- II. MORNING SONGS
Shachar Avakeshcha, A. Mizrahi
Ma Tovv, L. Lissek
Tsur Yisrael, from FOUR AFFIRMATIONS, **H.** Reps, Chorus
Half-Kaddish, from FOUR AFFIRMATIONS, Chorus, **2** Flutes
- III, EVENING SONGS
Hashkiveinu, E. Roochvarg
May **We** Lie Down, H. Reps
- IV. SONGS FOR YOUTH
Torah Service from NEW YEAR'S SERVICE FOR YOUNG PEOPLE
S'u Shearim
Eitz Chayim and Hashiveinu
Quartet: A. Mizrahi, D. Croll, J. Clurman, H. Reps
The Senses Census, from SHARING THE PROPHETS, D. Croll
Duet of Hope, from SHARING THE PROPHETS, Quartet

V. CANTORIAL SONGS

R'stei Vimmuchateinu, from TEFILOT SHEVA, E. Roochvarg
V'ahavta, A. Mizrahi
Kedusha, H. Repts

VI. LOVE SONGS

from THE SONG OF SONGS, WHICH IS SOLOMON'S, An Operatorio
The Flowers Appear
Comfort Me With Apples
You Ravish My Heart
My Beloved to His Garden
The Little Foxes
J. Clurman and D. Croll

VII, PSALMS (Choral)

Psalm 23, from PSALMISTRY, Choir, 2 Flutes
Psalm 84, from SHOUT FOR JOY, Choir, 2 Flutes
Psalm 24, from PSALMISTRY, Choir, Quartet and 2 Flutes

Participating Artists:

Eastman Convention Chorus, Samuel Adler, Conductor
Jack Gottlieb, Joseph Werner, Pianists
Susanne Oldham, Barrett Cobb, Flutists
Judith Clurman, Soprano, Helene Repts, Mezzo-Soprano
Hazzanim Abraham Mizrahi, Tenor, Morton Kula, Tenor
Don Croll, Baritone, Leon Lissek, Tenor
Elias Roochvarg, Baritone

KAVOD AWARDS

The eighteenth annual Kavod Awards were presented to:

HAZZAN CHARLES DAVIDSON, a uniquely gifted Hazzan, composer and teacher whose original and authentic contributions place him in the forefront of those creative spirits who have enhanced and given continuity to the special cultural and religious treasure of the Jewish people which is Synagogue Music.

JACK GOTTLIEB, in recognition of his special talents as composer, musicologist and synagogue musician. He pursues his creative calling with steadfast devotion, boundless energy and a constant striving for authenticity and quality. Through it he has enriched generously the musical heritage of the Jewish people.

THE EASTMAN SCHOOL OF MUSIC for fostering the creation and performance of Jewish Music by all of its professional and educational resources; for encouraging its distinguished faculty and gifted student body to expand their knowledge and interests to encompass the music and culture of the ethnic communities which comprise the foundation on which America is built.

This warm and receptive atmosphere has already produced a considerable body of creativity and interest in Jewish Music, a welcome harbinger of more to come to all concerned with the growth of cultural, artistic and religious values in America.

TUESDAY EVENING, MAY 12

"Salute to Eastman"

We are all indebted to our newly elected Treasurer, Hazzan Saul Hammerman, for the suggestion he made to me early last year, and which comes to its first blooming tonight. Perhaps it is because he himself has developed the kind of relationship with the Peabody School of Music in Baltimore as I have with the Eastman School of Music in Rochester that his idea seemed so reasonable, so simple, so appropriate. He suggested that we acknowledge and celebrate the activities of those great schools of music, who, by their philosophy and by their performance, have helped to make available to the world of Jewish music, creative and performing talents which we might otherwise never have met: and who, in return, have enriched themselves from the deep wells of Jewish tradition.

We both agreed that the prime example of such a school is the Eastman School of Music.

Thanks to the cooperation and support of faculty members like Samuel Adler, who then recruited Alfred Bichsel, Wayne Barlow, Milford Fargo, David Craighead--one of the world's most distinguished organists, Abraham Loft, the spectacular mezzo soprano, Jan de Gaetani, Zvi Zeitlin, Robert Sylvester, Barry Snyder--the last three who, in addition to being consummate solo artists, comprise the exciting Eastman Trio, Oliver Steiner, Roger Wilhelm and the distinguished Director of the Eastman School of Music, Dr. Robert Freeman, for whose presence here tonight we are very grateful, as well as that of his predecessors, the late Howard Hanson, and the well known Walter Hendl and score upon score of vocal and instrumental students, all of these, over the years have helped build the foundation upon which a marvelous interaction and relationship has developed.

Not only were we strengthened by the composers and performers who joined with us, but we soon came to look upon the faculty and resources of the Eastman School as an adjunct to our own resources so that there was not only an exchange of services but an exchange of ideas, an exchange of hopes, an exchange of projects.

I am fortunate that the chemistry between us and all of these people has been a positive one, but that is so only because the ambiance, the atmosphere, the feeling I

sense coming in the school, from the office of the Director, down to the youngest freshman, is that what we are engaged in is appropriate, productive and should receive the highest encouragement.

I cannot sing the praises of Dr. Robert Freeman nearly enough. In the short years since he succeeded his distinguished predecessors, he turned the school upside down, brought a new spirit of rapport between administration and faculty and student body. He took a magnificent old and out-of-date building, and by the persuasiveness of his personality, his sincerity and his energy, and at the cost of eight million dollars, most of which he raised single-handed, built not only one of the finest academic institutions in the country, but gave that institution the finest physical facilities available anywhere. A graduate of Harvard and Princeton and of Eastman School, he is the son of parents who themselves are both Eastman graduates. Dr. Freeman is, in addition to being a superb administrator, a distinguished concert pianist, the student of Rudolph Serkin and Artur Balsam. He studied conducting with Leonard Bernstein and Lukas Foss. He is a Fullbright Fellow and a recipient of a score of scholarships and grants. When he can, he still loves to take on a gig as a concert pianist and has, in the face of staggering responsibilities at Eastman, managed recitals and chamber music appearances throughout this country and Europe.

Because so much of what we are celebrating here tonight reflects his spirit and his soul, I know he will forgive me for going on at length like this. But he and the school are a perfect partnership and we pray for his continuing energy, success, good health and good fortune and for that of the Eastman School of Music.

CANTORS ASSEMBLY
34TH ANNUAL CONVENTION

presents

"A SALUTE TO EASTMAN"

A musical tribute
to one of America's great schools of music

Tuesday evening, May 12, 1981

Concord Hotel

CANTORS ASSEMBLY 34TH ANNUAL CONVENTION
presents
"A Salute To Eastman"
A musical tribute to one of America's great schools of music
Tuesday evening, May 12, 1981 at 9:30

P R O G R A M

I. From the creativity of faculty and graduates

Shalom Rav	P. Nagy-Farkas
The Heavens Proclaim	S. Hodkinson
Ashreynu	S. Hodkinson
Uvachodesh Hash'vii	s. Friedman
Whither Can I Go From Your Spirit	B. Campbell
Eastman Convention Chorus	

Selections from a new Sabbath Service M. Isaacson

Sh'ma, Ehad, Gad'lu, L'cha Adonai
Bayom Hahu
B'ni, Proverbs 3:1-5
Hazzan Nathan Lam accompanied by a
Los Angeles orchestra and chorus on
tape.

II. Music by Hugo C. Adler
A memorial tribute on his 25th yahrzeit

Early Will I Seek Thee, Chorus
Adonay Mah Adam, Bruce Rubin, solo
Shir Hamaalos, Chorus, Bruce Rubin, solo
Tsur Mishelo, Chorus, Bruce Rubin, solo
Sholom Rov, Elliott Vogel, solo
Chad Gadyo, Chorus, Solo

III. More from the creativity of faculty and graduates

Shomer Yisroel, Chorus, Elliott Vogel, solo C. Davidson
Anthem for Peace, Chorus C. Davidson
Psalm 139, Chorus W. Benson

Ki Mitsiyon Tetzey Torah* S. Adler
Hazzan Benjamin Siegel and Chorus

*A High Holy Day Torah Service commissioned by
Temple Beth El, Rochester, N. Y. in celebration
of Hazzan Samuel Rosenbaum's 35th year as
Hazzan of the congregation.

The Eastman Convention Chorus was prepared and
conducted by Professor Samuel Adler: Bruce Campbell,
pianist. This performance marks the tenth year that
students of Eastman School have lent their artistry
to a convention of the Cantors Assembly. We are
grateful to them and to the School for making their
appearance possible.

ABOUT THE EASTMAN COMPOSERS

Peter Nagy-Farkas, a 1974 Eastman graduate, is now Professor of Theory and Composition at the Interlochen Arts Academy in Interlochen, Michigan.

Sidney Hodkinson, composer and Chairman of the Ensemble Department at Eastman.

Sidney Friedman, graduated in 1980 and is at present a Fellow at McDowell College in Peterboro, N. H.

Bruce Campbell, Assistant Professor of Theory at Eastman: a graduate of Brandeis University and a candidate for a Doctoral degree from Yale University,

Michael Isaacson, received his undergraduate musical education at Eastman and his Ph.D. from his alma mater in 1978. He lives in Los Angeles and divides his time between composing music for television and films. His first love is synagogue music.

Samuel Adler, Professor of Composition and Chairman of Eastman's Department of Composition, is a prolific composer. Before coming to Eastman he taught at North Texas State University (1958-66) and was Director of Music at Temple Emanu-El in Dallas. Born in Germany, he came to the United States in 1939 and was educated here: BM, Boston University: MA, Harvard: Doctor of Music (Hon.) Southern Methodist University. His teachers in composition were Walter Piston, Randall Thompson and Paul Hindemith at Harvard, Aaron Copland at Tanglewood.

The special memorial section of tonight's concert is a testimonial not only to the memory of an outstanding cantor-composer of the twentieth century, but a tribute, as well, to his talented and loving son. Samuel Adler declined a special award planned for him in favor of this performance of some of his father's music.

Hugo C. Adler was born in Antwerp 1894, grew up in Hamburg. After a period of study in Cologne in music and education, he was appointed Cantor of Mannheim's Central Synagogue. A student of Ernest Toch, his creative talents flowered into a number of oratorios, "Job," "To Zion," "Balak and Bilaam," and "Akedah."

He and his family came to the United States in 1939, Shortly after his arrival he was appointed Cantor at Temple Emanuel in Worcester, Mass., a position he held with great distinction for fifteen years, until his death in 1956,

He was a prolific composer and arranger, with hundreds of synagogue compositions to his credit, Familiar to all is his setting of "Shomer Yisrael," which became popular as the theme for The Jewish Theological Seminary's award-winning radio program, "The Eternal Light,"

WEDNESDAY MORNING, MAY 13

D'var Torah:

"The Concept of Tefillah in Kabbalistic Literature and Hasidism"

Dr. Moses Zucker:

Today my subject is "Tefillah According to the Philosophy of the Middle Ages."

Philosophy of Middle Ages under the influence of certain sects in Islam have emphasized the division of the mitzvot, of the commandments of the Torah into two categories, one which they call sikhliyyot, which means mitzvot that are implanted in our reasoning, in our seykhel, like you shouldn't kill, you shouldn't steal, you should be charitable; and mitzvot shimiyyot, mitzvot that are not implanted in our power of reasoning. They are given to us by prophetic revelation. Without prophetic revelation we would not know them, therefore, these mitzvot are called shimiyyot from the word shema, hear, obey. We have to obey and we don't ask why.

Interesting it is that the first mitzvah of the sikhliyyot, of the so-called rational commandment, is gratitude, to be grateful to somebody who does me a favor. I will ask you, could you tell me why did they consider gratitude the first mitzvah? I will give you sources and when you go home you may study a little bit Jewish philosophy. If not for gratitude, they argue, we would not be obliged to accept the mitzvot of God. How can He force us to obey? Only on the basis of our obligation to be grateful to Him that he gives us existence, that He gives us life and everything we need. So gratitude, according to this thinking, is the basic mitzvah given to mankind. Of course, gratitude is expressed in prayer, in tefillah. Therefore, the Jewish philosophers of the Middle Ages pronounced it several times, that tefillah is the basis of our religious existence. You see how much importance they give you.

In the tefillah, as we discussed yesterday, we express thanks and supplication, prayer. The Karaites, the sect which has existed since the Ninth Century, argue that tefillah should consist only of shevah, today, chapters of psalms, but never of supplication because man is not entitled to ask anything from God. We should praise Him and He knows what to do with us. Our group of Judaism divided tefillah into two parts, as I explained yesterday:

shevah, to praise God for what he has already done and petition for what He still has to do. But the founder of Jewish philosophy in the Middle Ages, Saadia Gaon (born in 882, died in 942), lived fifty years and achieved a great deal, divides tefillah into three parts. As you know he wrote a siddur which contains the ideas of tefillah.

Your servant, Dr. Zucker, occupies himself in the last thirty years, since I've been at the Seminary, with re-discovering parts of Saadia Gaon's creations which were lost. You probably heard of the Cairo Geniza. I have already re-constructed two volumes; a third volume is now in print, if I may tell you. Why do I tell you this? I have a little brochure, a part of Saadia's siddur, which was unknown until recently. In 1976 I found it and published it. With your permission I will read a small chapter of Saadia Gaon's siddur on the educational value of prayer. He says that prayer is to be divided not into two parts, because there is a third part and this is what he calls hoda-ah, in Arabic, kikrah, confirmation. Standing before the amud and davening, you confirm anew your beliefs in God. He teaches you what you confirm. I will read it in English. First of all he says, by davening, by praying to God, we confirm our belief in his Oneness, that He is one God, our God.

Could you answer my question: How is tefillah serving as a confirmation in our belief in one God? Don't tell me you say, Shema Yisrael, this is only one portion. He thinks the entire tefillah. The medieval philosophers argue like this. If we would believe in two Gods, praying wouldn't make any sense. They call it mutual obstruction. If there would be two Gods, both of them would be powerless, because each one would obstruct what the other does.

I remember in my home, my mother wasn't a philosopher, but she used to say, tzvey baalebostes toyq nisht. If we do pray to God, if we do believe that He is powerful and can act according to His will, then this, says Saadia Gaon, is a confirmation of the existence of one exclusive God. Now, he says, as we actually pronounce it, ki hashem elokim bashamayim mima-al v'al ha-aretz mitahat. We do believe and this is again confirmed by prayer. Prayer didn't begin from today. Prayer goes from eternity, I would say, to eternity.

Who, according to you, was the first to pray? You will be surprised, Cain. When God said to him na v'nad t'hiye ba-aretz, he said, How can I go without Your protection? Kol motzei yaharguni, whoever will find me will kill

me. He prayed for protection. According to the Talmud there was an encounter between Adam ha-rishon and his son Cain, so says the Talmud. Adam ha-rishon asked: Tell me, Cain, how did you make out with God? You killed your brother? And he answered: Nothing, asiti teshuvah. I repented and God accepted my repentance. And Adam said (says the Talmud), If this is the power of repentance then Mizmor shir l'yom ha-Shabbos, tov l'hodos lashem. I am also going to repent, to confess. This may be a little fantasy, I don't guarantee the historicity of this conversation between father and son. But according to our tradition prayer is as eternal as human life. Therefore, says Saadia, by praying we confirm that God is first, endless, as is existence.

We also confirm, again, that He can do what He wants. Here he quotes a pasuk from Job: I know, ki kol tukhal, you can do whatever you want to do. You remember we discussed the nearness and farness of God. We think He is far but He is near. You know what the Kotzker rebbe said: The Kotzker rebbe was a kleyne yingele, a little boy, the hosid asked him, vu is Gott? He wanted to hear that he would say that He is all over. But he answered, vu men lost im arayn. It's true, He is there where I want Him, where you want Him to be. This is what we again confirm, according to Saadia Gaon, by prayer. Hamaqbea lasheves, He dwells high but mashpili lirot bashamayim u'va-arets. He goes down to see what is in your and my house.

In case this is my last d'var Torah for this year, I want to tell you that hasidus and kabbalah created new ideas also in the words of tefillah. Here I come to a point which I will only open and pray we will have a chance to continue. Who is the most tragic being in the universe, in existence? Job, correct. But I have someone else in mind. God, according to the concept of Kabbalah, is a captive. Let's not begin with Christianity. I think it's foolish what they say, I am sorry to say.

According to Kabbalah, God is in my hand, I can make him act on the basis of din, strict judgment or sometimes the Talmud calls it nikoma, vengeance, and I can make him act with mercy and love, what we call rahamim.

Tell me who is the first davener in the world? God. Don't worry I have to substantiate. Look up B'rakhot, daf hey and this is already Kabbalah. The Gemorrah says mai ayen shehakadosh barukh hu mitpallel? How do we know that God prays? Shene-amar ki beyti beyt tefillati yikareh

l'khol ha-amim. Beyt tefillatam lo ne-amar. It doesn't say the house of their prayers but beyt tefillati, where I pray- If this is true, the Gemorrah there asks mah mit-palel? what does He pray, what does He ask, what does He want--a naye kapote? The answer goes: He prays yehi ratzon sheyitgalgalu rahamai al midoti, It may so happen that my mercy may become stronger than my anger and this depends on man. He is in my hands. There the Gemorrah goes on, a certain Rabbi Eliezer went up to heaven and he found God praying. God said to him: Put your hands on Me (it's only picturesque) and bless Me. He was frightened. How should he bless God, What should he say? God said bless Me that My children may awaken My mercy and not My anger.

So God is in our hands: He is our captive. He is the one who prays with our prayer. We can make Him great and merciful and, God forbid, we should awaken His anger, His ka-as, His midot Hadin.

The Zohar and the later midrashim call **your service atarah**, a crown. The Zohar gives you a picture how a certain malah called Michael, goes from synagogue (this is only metaphor, you don't have to take it literally) to synagogue and collects prayers and out of these prayers he makes a crown and puts it, as it were, on God's head.

By the way, my friend, Saadia Gaon, would not tolerate such language. They call it anthropomorphisms; you shouldn't speak this way. But this is as I said the passage from philosophy, from rational thinking to mystic conceptions. According to the emphasis of certain parts in the Talmud, which is already mystic, man is already "boss" I would say over God. We can do with Him whatever we want. He depends on us.

WEDNESDAY MORNING, MAY 13, 1982

Workshop:

"Introducing the new 'Weekday Morning Service'"

Chairman: Hazzan Sholom Kalib

Our speaker this morning hardly needs any introduction to us. Hazzan Pinchas Spiro is well-known to us through his D'var Neginah presentations, as well as his enlightening lecture on the weekday nusah at the 1960 convention. He is truly among our very highly knowledgeable colleagues. He has produced numerous works in the field of Jewish music education, including musical services for the junior cantor, confirmation cantatas, as well as a work on haftarah chanting which was published by the Jewish Education Press. Back in 1959, Hazzan Spiro recognized the growing laxity and indifference to nusah on the part of worshippers as well as leaders of Jewish communities and of Jewish education. Their increasing unawareness of the cultural beauty and value of nusah and the religious esthetic function it has served had already then led to its replacement with Shabbes melodies baseless improvisations and who knows what. Hazzan Spiro responded to this situation with his first edition of the Tefilot Y'mey HaHol. It was designed to teach laymen, child and adult, the proper weekday nusah. It was a significant and highly laudable step in the right direction. In a short space of time it was out of print. With the need today greater than ever, Hazzan Spiro has produced a second, revised, expanded and improved edition which the Cantors Assembly has just published. At this time Hazzan Spiro will speak to us on a few aspects related to that excellent work.

Hazzan Pinchas Spiro:

I am not sure whether I am supposed to praise my book. Those of you who know me know how humble I am and it would be very embarrassing for me to sing the praises of my book and enumerate its accomplishments. At any rate, to me the significant part of this publication is that it marks the first major effort by the Cantors Assembly to fill the urgent need of our Hebrew schools and our Hebrew day schools for musical textbooks. I fervently hope that this venture will meet with success and that other similar publications will follow. After all im eyen ani li mi li? If cantors will not do what needs to be done in the field of music education, who will?

Let me read to you a few excerpts from the Forward of my book. "There is something unique and quite special about the weekday service. Unlike the other services which have been developed by and for trained cantors, the weekday service has always been the domain of the layman. There was a time when almost every practicing Jew was able to lead the congregation in the chanting of the three weekday services as a baal tefillah. The privilege of performing this task was usually assigned to those observing a yahrzeit for a departed member of the family. To lead a service on such an occasion was considered a great mitzvah and an homage to the highest degree to the memory of the departed. Not too long ago there was considerable concern among synagogue musicians about the deterioration of the authentic character of the weekday service. It is good to note that there is a growing interest in the proper chanting of this service in both youth and adult congregations. In the adult daily minyan we no longer see only old men conducting the service. More and more we see younger congregants eager to learn the ancient skill and to exercise their birthright by leading the congregation in the weekday prayers.

"Among the youth, too, the proper chanting of the weekday service is coming into vogue. Hebrew oriented summer camps are now insisting that nothing but the most authentic weekday chants be used at the daily services. A similar interest is evidenced in the day schools and in many of the afternoon Hebrew schools. Some of these schools close each school day session with an abbreviated minha-maariv service assembly. These schools regard the skill of participating in the weekday service as an important practical tool which the students will use in their future role as knowledgeable adults."

Some schools include the skill as a required part of the program for bar and bat mitzvah candidates. The children meet every Sunday morning for a weekday shaharit service in an activity commonly called "Talit and Tefilin Club." The complete weekday service is the result of many years of experimentations. It is described as a musical siddur because it is intended to be used as such. It has been constructed in such a manner as to enable the student to use the book while conducting an actual service. The suggested method for mastering a service is to use the musical notation only as long as necessary. The desired goal is to become so familiar with the melodies that looking at the text alone will suffice. The music will then remain merely for insurance in case of lapse of memory. The original description of this publication was a "traditional music

setting for adult lay leaders and youth congregations" and this description still holds true. This publication can be used effectively as a textbook for adult education courses and to train new baalei tefillah in the skill of conducting and of the three weekday services. It must be noted, however, that special effort has been made to gear this totally new publication to the need of young people and to make this book especially effective for use in Hebrew schools.

Anyone who has ever taught bar mitzvah knows that the biggest handicap is poor Hebrew reading. Cognizant of the fact that one of the most vexing problems in many schools is the lack of fluency and proficiency in Hebrew reading ability, special features have been incorporated in this publication. The most obvious feature is the extremely large size of printed Hebrew text. In addition, a graphic solution has been provided for two of the most common causes of mispronunciations: the sh'va nah and the kamatz katan,

The most important innovation of this publication is the inclusion of a great many chants for congregational participation. In the past no such chants were incorporated in the weekday service. In several instances two alternate versions are provided for the same prayer--one for the exclusive use of the baal tefillah and one for the use of the entire congregation. In further response for the growing need of congregational participation, such chants are provided for some texts that in the past were recited silently altogether. A special effort has been made to fit the music to the words in such a way as to place the accent on the proper syllable.

When I was invited to give a short talk about my book, I debated with myself what particular aspect of the subject of the weekday service to talk to you about. The reason for my hesitation is the fact that in the next issue of "The Journal of Synagogue Music" there is scheduled to appear an article by me entitled "The Rejuvenation of the Weekday Modes." It is a thorough article which contains, among other things, a detailed analysis of the weekday music and just about everything you ever wanted to know about the weekday service and some things you didn't care about either.

In considering it, it occurred to me that you might find some interest in one particular aspect of my article, something I merely mention there, in passing, which I would like to elaborate for you along with some musical illustra-

tions, I am referring to the idea of writing music in a particular style. Let me explain. When I composed the congregational chants for the complete weekday services, I did not have a completely free hand. You may recall that the problem of the weekday service, at the time I set out to write my service, was the transplanting of Sabbath and festival chants into the weekday service. If the melodies that I was about to introduce were to be accepted, they had to be distinctly weekday melodies. In order for the melodies to be considered weekday melodies, I had to follow a self-imposed discipline. I had to confine myself to the style that was compatible with the special characteristics of the weekday modes. Actually, this is what good improvisational hazzanut is all about. For each given part of the service we have a given mode and several typical motifs and cadences. Upon these we improvise and occasionally we create variations. We are talking about the bulk of the service which we sing each Sabbath, more or less the same way, week after week, but even though we are confined to nusah, we do not sing it identically each time. Somehow our creative impulses urge us to do some variations so that it does not become stale and strict routine. In my own practice when I do some elementary improvisation, I can sense the congregation's involvement in what I do. They follow the logic of it and probably try to predict where I am going. I must admit that sometimes it can be annoying when a congregant will try to anticipate me audibly and chant what he thinks my next line should be. But these are the hazards of our profession and we have to take them with good humor.

The obvious advantage of sitting down and patiently composing a melody based on a given nusah as opposed to the hazardous undertaking of improvising during an actual service, is that when you sit down to write something you are able to think it out and consider carefully all that is involved. You can write a half dozen, sometimes a dozen versions of the same melody and then make your selections. My own practice is to let the finished product lie for awhile and then come back to it and examine it with a fresh outlook.

One of the rules that I followed was to write the congregational melodies always in a metered and pulsating rhythm and the solo parts of the baal tefillah in a free style. The first example of a composed congregational melody based on the weekday mode is "Mah Tov". It is the first composition in my complete weekday service and the first melody that I composed for that book. Before we

sing it, may I suggest that we sing the congregational part together. May I remind you of the nusah for the weekday birkhot hashahar on which it is based (demonstrates). Let us sing together Mah Tovv and as we sing it try to compare it mentally with the themes which I have just chanted. I think you will find a clear echo of these themes in Mah Tovu (demonstrates).

The next example is the chant, "Sim Shalom" from the weekday amidah. In this chant I incorporated, in addition to the nusah of the amidah, the melody of the religious folk song, "Vetaheyr Libeynu". I must confess I don't remember my exact mental process in selecting this particular melody. I suspect, actually, that the melody selected itself, really, because it seems to fit so well in the setting of the nusah of the amidah (demonstrates).

I want to call your attention to the alternate solo version of the same prayer (in the right hand column) while utilizing pure nusah you can still hear a faint reminder of "Vetaheyr Libeynu" (demonstrates).

The technique of composing congregational melodies in a given nusah can also be applied usefully to composing a chant of part of a prayer in the style of a given composer or a given period. For example, if you have ever tried to schedule a complete Friday evening service by the 16th Century composer, Salomone de Rossi, you no doubt ran into a problem of filling the gaps of those prayers for which Rossi did not compose melodies. If you want the entire service to be homogeneous, you have to compose a few pieces in a quasi-16th Century style. For instance, the end of the first two prayers before the Shemah (demonstrates).

There is something which I composed and that is, in the case of Rossi who lived in the era when the bond between words and music was not very strong, the problem can sometimes be solved by borrowing musical themes from some of his other compositions. For instance, the Kiddush which I arranged, based on his Kedushah (demonstrates).

My next example is Psalm 19 which was written by me in the style of Louis Lewandowski. His lovely antiphonal composition for cantor and choir, "Torat haShem T'mimah," has been one of my favorite lyrical compositions ever since I heard it many years ago in a superb recording by our good friend, Moe Silverman. I don't know how many of you are familiar with that recording. I don't know if all of you are familiar with that composition by Lewandowski. What I

have to say will make more sense if you are familiar with it. The words of "Torat haShem T'mimah," are taken from the middle of Psalm 19. The Psalm begins with the magnificent and inspirational words: Hashamayim mesaprim kavod el, ma-asey yadav magid harakiah. On many occasions, whenever I was called to chant "Torat haShem T'mimah" I wished that I could start the Psalm from its beginning. Finally, I sat down and wrote the beginning which was to serve as an introduction to Lewandowski's "Torat haShem T'mimah". Very intentionally I borrowed the style of Lewandowski and some of his themes. In several spots the accompaniment is a direct steal from Lewandowski. I don't claim that it is an original composition but I hope you will agree that as an introduction to "Torat haShem T'mimah" it serves its purpose. You have it in front of you (demonstrates).

Originality is not our concern. In fact, Lewandowski himself wasn't terribly original with his main theme. Handel wrote a remarkably similar melody (demonstrates).

My final musical illustration is a short piece which I wrote in the style of the late Max Helfman. I hope you are familiar with his famous Hashkiveynu. It certainly would help if you are familiar with it. It is a wonderful composition, very dramatic and effective. The trouble with it is that it ends with the words: u'shmo tzeytenu uvoeynu l'hayim ul'shalom meyata v'ad olam and one still has to supply the concluding line: u'firos aleynu and the b'racha. How do you go about it? The problem is that the style of this Hashkiveynu is so distinctive and unique that to do the obvious, to go into the traditional hazzanic version of the conclusion isn't quite satisfying. I'm reminded of an excellent little booklet by Dr. Eric Werner, entitled, "In the Choir Loft," in which the author suggests the advisability of maintaining some sort of stylistic uniformity in the service program. I don't know whether this is always possible or even desirable. However, few will argue the need to maintain stylistic unity within the same prayer, the same composition.

I want to play for you a small excerpt from a cassette recording which I brought with me. It is the last part of Helfman's Hashkiveynu with the additional conclusion. The soloist is the legendary Abraham Shapiro, alav haShalom, one of the greatest hazzanim of our era. As you will see, he does exactly as I suggested but stylistically unsuitable and unsatisfying. Perhaps you will like it. He has a great voice, there is no question about it, but what he does, doesn't quite agree with me.

Now let me demonstrate my suggested version of the same Hashkiveynu, which not only imitates Helfman's style but actually utilizes typical Helfman motifs. You have the music in front of you and I would appreciate it if you would supply the responses as written. I will start again with the concluding part of Helfman's music, v'ad olam (demonstrates).

In conclusion, I want to make the following observation about improvisation and hazzanut in general. There are two elements which have made hazzanut the popular art that it is, especially what it used to be when congregations were more knowledgeable. The two elements are familiarity and predictability. Hazzanut is popular because it deals with the familiar and notwithstanding the old adage that familiarity breeds contempt, the truth is that familiarity breeds contentment. The second element is predictability. It, too, is a source of great strength and appeal. When we listen to a good hazzan chant something new, or perhaps improvise, a great part of our enjoyment is derived from our ability to follow his train of thought and perhaps predict his next phrase or turn. It is satisfying when we are correct in our attempt to guess and it is delightful when he charts a different course, thus surprising us. It is like a subtle intellectual game which leads me to the one hazzan in our midst who has developed that sixth sense, this ability to predict hazzanic lines to an astonishing and awe-inspiring degree. I am referring to none other than our good friend, Hazzan Daniel Gildar. I want to thank him for helping me and as for my book, I hope that my efforts will contribute toward making the weekday service an elevating and inspiring emotional experience to an ever increasing number of active participants, v'chein yehi ratzon.

Hazzan Kalib:

Thank you, Pinchas, for your most interesting, skillful and beautifully organized presentation this morning.

Section One, Birkot Hashachar & P'sukey D'zimrah

No.1 - MA TOVU (Optional)

מִה־טָבוֹ אֱהָלֶיךָ יַעֲקֹב, מִשְׁכַּנְתֶּיךָ יִשְׂרָאֵל: וְאֲנִי בָרֵב
חֲסִדֶּךָ אָבֵא בֵיתְךָ, אֲשַׁתְּמַחַה אֶל־הֵיכַל קִדְשֶׁךָ בִּירְאָתְךָ:
יְיָ אֶהְבֵּתִי מֵעוֹן בֵּיתְךָ וּמָקוֹם מִשְׁכַּן כְּבוֹדְךָ: וְאֲנִי
אֲשַׁתְּמַחַה וְאֶכְרָעָה, אֲבָרְכָה לִפְנֵי־יְיָ עֲשֵׂי: וְאֲנִי תַפְלְתִּי
לְךָ יְיָ עֵת רְצוֹן, אֱלֹהִים בְּרַב־חֲסִדֶּךָ, עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ:

1. ALL: MA TO-VU O-HA-LE-CHA YA-A-KOV NISH-KI'-NO-TE-CHA YIS-RA-EL VA-A-
ma to-vu o-ho- le-cho ya-a- kov nish-k'-no- se- cho yis- ra- el va-a-

2. NI B'-ROV CHAS-D'-CHA A-VO VE-TE-CHA ESH-TA-CHA-VEH EL HE-CHAL KOD-SH -
ni b'-rov chas-d'-cho q- vo ve- se- cho esh-ta-cha-veh el he- chal kod-sh-

3. CHA B'- YIR - A - TE - CHA.
cho b'- yir - q - se - cho.

4. Solo: A-DO- NAI, A- HAV-TI M'- ON BE- TE-CHA, U-M'- KOM NISH- KAN K'-VO- DE- - CHA VA-A-
a-do- noi, q- hav-ti m'- on be- se-cho, u-m'- kom mish- kan k'-vo- de- cho va-a-

5. NI ESH - TA-CHA- VEH V'-ECH- RA - - AH, EV-R'- CHA LIF- NEY A-DO-NAI O - SI.
ni esh - ta-cha- veh v'-ech- ro - - gh, ev-r'- cho lif- ney a-do-nai o - si.

6. A L L: VA - A - NI T' - FI - LA - TI L' - CHA A-DO- NAI ET RA- TZON E - LO-
va - a - ni s' - fi - lo - si l' - cho a-do- noi es ro- tzon e - lo-

7. HIM, B'- ROV CHAS- DE - - CHA, A- NE-NI BE-E- MET YISH- E - - CHA.
him, b'- rov chas- de - - cho, a- ne-ni be-e- mes yish- e - - cha.

ושלום. וטוב בעיניך לברך את-עמך ישראל בכל-

*During the Ten Days of Repentance conclude thus:

Music: בספר תנ"ך ברכה ושלום ופרנסה טובה. קבר ונחמך. עת ובכל-שעה בשלומך.

p. 121 לפניה. אנהנו וקל-עמך בית ישראל. לנשים טובים

ולשלוש. ברוך אתה יי עושה השלום:

* ברוך אתה יי המברך את-עמו ישראל בשלום:

CONGREGATIONAL SINGING VERSION:

Solo Version: (Free Chant)

1	SIM SHA - LOM, TO- VAH U-V'-RA-CHAH (TO- sim shq - lom, to- voh u-v'-ro-chgh (to-	SIM SHA-LOM TO-VA U-V'-RA-CHA (BA-O-LAM; sim shq-lom to-vq u-v'-ro-chq (bq-o-lom
2	VAH U - V' - RA - CHAH) voh u - v' - ro - chgh) SA O T LAM	CHEN VA - CHE - SED V' - RA - CHA - MIM chen vq - che - sed v' - ra - cha - mim
3	CHEN VA - CHE-SED V'-RA-CHA-MIM A - LE-NU chen vq - che-sed v'-ra-cha-mim q- le-nu	A-LE-NU V'-AL KOL YIS-RA-EL A-ME-CHA. q-le-nu v'-al kol yis-ro-el a-me-chq.
4	V'-AL KOL YIS-RA-EL A-ME- CHA. BA-R' v'-al kol yis-ro-el a-me- chq. bo-r'	BA-R'-CHE-NU A-VI-NU KU-LA-NU K'-E-CHAD bo-r'-che-nu q-vi-nu ku-lq-nu k'-e-chq
5	CHE-NU A-VI-NU KU-LA-NU K'-E-CHAD B' che-nu q-vi-nu ku-lq-nu k'-e-chq 5'	B' - OR PA - NE - CHA, b' - or pq - ne - chq,
6	OR PA - NE - - - CHA, or pq - ne - - - chq,	KI V'-OR PA- NE- CHA NA-TA-TA LA-NU ki v'-or pq- ne- chq nq-sa-tq lq-nu
7	KI V'-OR PA-NE- CHA NA-TA-TA LA - NU ki v'-or pq-ne- chq nq-sa-tq lq- nu	A - DO - NAI E - LO - HE - NU, a - do - noi e - lo - he - nu.
8	A - DO - NAI E - LO - HE - NU, TO- a - do - noi e - lo - he - nu, to-	TO-RAT CHA-YIM V'-A-HA-VAT CHE- - SED to-ras cha-yim v'-a-ha-vas che- sed
9	RAT CHA-YIM V'-A-HA-VAT CHE-SED U-TZ-DA ras cha-yim v'-a-ha-vas che-sed u-tz-dq	U-TZ'-DA-KAH U-V'-RA-CHAH V'-RA-CHA-MIM u-tz'-dq-kgh u-v'-ro-chgh v'-ra-cha-mim

Psalm 19 (Written in the style of Louis Lewandowski, as an introduction to his composition "Torat Adonai T'mimah," by P. Spiro)



Lam-na-tze-ach miz-mor l'-da-vid: Hā-sha

ma-yim m'-sa-p'-rim k'vod El, u-ma-a-sey ya-dav ma-gid ha-ra-ki- a

Yom l'-yom ya-bi-a o-mer v'-lai-lah l'-lai-lah y'-cha-neh da-at, en

o-mer v'-en, v'-en d'-va-rim bli nish-ma ko-lam

B'chol ha-a- retz ya-tza ka-vam, u-vik-tzey te-
vel mi-le- hem; la-she-mesh sam

o-hel ba- hem; v'-hu k'-cha- tan yo- tze m'-chu-pa-to; ya-
sis ki-gi- bor la- rutz o- rach; mik-tze ha-sha-ma-yim mo-tza-
o, ut'-ku-fa-to al ktzo-tav, v'- en nis-tar mecha- ma-

To-rat A-do-nai t'- mi - ma

Continued with the Lewandowski composition

Uf'ros Alenu *(Written in the style of Max Helfman, as a conclusion to his "Hashkivenu", by P. Spiro)*

Uf'-ros a-le-nu su-kat sh'-lo-me-cha; Ba-ruch a-tah A-do-nai

Choir:
Ba-ruch

Ha-po-res su-kat sha-lom

Hu u-va-ruch sh'-mo

a-le-nu v'-al kol a mo Yis-ra-el v'-al kol a-mo

Yis-ra-el v'-al Y'-ru-sha-la - yim.

mp A - men. *ppp*

Seminar:

"The Changing Position of Jews in the United States;
The Emerging Pattern of the Synagogue of the 80's"

Chairman: Hazzan Saul Hammerman

In every generation a major social problem confronts a people that defies a dozen other issues. All too often, however, the average person grabs on to some of the individual lesser issues because he lacks the synthetic ability to perceive the over-all boundaries of the major problems. It is therefore a special blessing when someone comes along who has that rare gift of being able to put together in a comprehensive way an analysis of the real problem such that it illuminates the understanding of society at large. Our speaker this morning, Mr. Charles E. Silberman, is such a person. For three decades he has written a series of major books on the major problems that America has faced. His classic study, Crisis in Black and White, helped America understand the problem of race as did no other book of that period. His book, Crisis in the Classroom, helped shape national thinking on education. His book, Criminal Violence, Criminal Justice, has brought light to America on a subject that usually only generates heat and passion.

Now Mr. Silberman has turned his keen mind to a subject of great importance to all of us, the future of Jewish life in America. His forthcoming volume will be a Book of the Month Club selection in 1982 and will be a major analysis of our past and an important projection of our future. Mr. Silberman speaks not as an outsider looking in, but as a devoted member of the Jewish community. He has been identified with our movement for many years and is also a member of the Reconstructionist and is on the Board of its Rabbinical College. This morning Mr. Silverman's topic will be "The Changing Position of Jews in the United States: The Emerging Pattern of the Synagogue of the 1980's". Ladies and gentlemen, it is a great privilege to present to you the distinguished social thinker, Mr. Charles Silberman.

Mr. Charles E. Silberman:

Thank you Hazzan Hammerman. After an introduction like that I would be tempted to protest but with a group such as this who can chant Hinini, I wouldn't claim humility.

There's a story told about Golda Meir: A young politician met her at a cocktail party, trying to impress her, kept

speaking over and over again about his inadequacies, his weaknesses, his faults, until finally Golda looked at him and said: "Don't be so humble, young man, you're not good enough."

The text for my drosch this morning is one that Hazzan Harnmerman has heard before. It makes the point, sets up what I want to talk about this morning so well that I hope he will forgive me if I repeat it. I should also mention that I enjoyed Hazzan Spiro's hazzanut enormously. We are fellow Des Moinesians so I felt a particular bond. The text comes not from the usual source but from a story that is making the rounds of the Jewish community these days. Two men who haven't seen each other for a while meet and one says to the other, I understand mazal tov is in order. I hear your daughter just married a business man. The first man says: What do you mean a business man? He's not a business man: he's the first Jewish president of IBM. The first man says: Oh, I forgot: I'm sorry. But tell me, before that wasn't she married to a doctor? The second man says, what do you mean, a doctor? He wasn't just a doctor; he was Chairman of the Department of Medicine at Columbia University College of Physicians and Surgeons. The first Jew ever to be chairman of the Department of Medicine. The first man shakes his head and says, I forgot. Tell me, before that, wasn't she married to a lawyer? The second man says, what do you mean a lawyer? He wasn't just a lawyer, he was Editor-in-Chief of the Harvard Law Review; he clerked on the Supreme Court. The first man shakes his head in wonderment and says: Isn't it wonderful? So much nahas from just one child!

The joke is not just a joke. It says a great deal about the ferment in American Jewish life: a ferment that has both positive and negative aspects. Certainly, the trends are anything but clear cut: in almost every area of American Jewish life, in fact, diametrically opposite statements can be made and most of the time both appear to be correct; much of the time both are correct. Quite different things are happening at the same time. The ferment grows out of a profound change that has occurred in the position of Jews in the American society in the last 20-25 years; the change that makes the environment of American Jewish life in the 1980's wholly unlike anything that any Jewish community has ever faced before.

The essence of that change is that American society has broken open to Jews in ways that were not expected: indeed in ways that could not even have been imagined a

generation ago. I felt the change in my gut some 6-8 years ago when my oldest son was in Harvard Law School and New York law firms, old line law firms that would not have let my brother in the back door when he was graduating second in his class at Columbia Law School, were writing my son asking him if they could possibly persuade him to do the firm the honor of permitting the firm to fly him from Boston to New York, to put him up at the St. Regis for the weekend. In return for which they asked only that he grant them one hour of his precious time during which they would try to persuade him of the advantages of deigning to come to work for them rather than for a competing law firm. If 25 years ago anyone had suggested that a Jew would be chairman of the Board and chief executive officer of the DuPont Corporation, that person would have been instantly certifiable. When I attended Columbia College in the days when Nicholas Murray Butler was President, if anyone had suggested that a Jewish boy from the Bronx would be president of Columbia University, he would have been certifiable. I have visions of Nicholas Murray Butler spinning in his grave at the thought of my friend, Mike Soverign, being president.

I don't have time, I really don't need to describe the breakthroughs one by one: six Jews in the Senate, enormous increases in the number of Jews in the House of Representatives; Jewish penetration in every area of American society. The end result is that although pockets of discrimination remain here and there, virtually every occupation and almost every position in American society is now open to American Jews; from the presidency of Columbia, the chairmanship of DuPont to the chairmanship of the Democratic National Committee or the Texas State Democratic Committee.

To put it simply, we Jews live in a freer, more open society than any in which Jews have ever lived before. This change in opportunity has been accompanied by an equally profound change in attitude. American Jews perceive themselves and their position in American society differently now than they did in my childhood. Before the beginning of the 19th Century (and I am quoting now) all Jews regarded Judaism as a privilege, Mordecai Kaplan wrote in the opening sentence of Judaism as a Civilization, published in 1934, just re-published by the Jewish Publication Society with an introduction by Arthur Hertzberg. Since the 19th Century, Kaplan went on, most Jews have come to regard it as a burden. Harry Austryn Wolfson, the first person to hold a chair in Jewish studies at Harvard, put it more colorfully: All men are not born equal, Wolfson wrote

in 1923 in a pamphlet, the first pamphlet published by the Menorah Society, addressed to Jewish fellow students: "All men are not born equal: some are born blind, some are born deaf, some lame and some are born Jews." Just as the blind, the deaf, the lame have to come to terms with their handicaps, Professor Wolfson went on to argue, so American Jews must learn to accept their handicap and try to make the best of it rather than try in vain to escape from it. In the pamphlet Wolfson chided Jewish students at Harvard for protesting the fact that an examination had been scheduled on Rosh Hashana or Yom Kippur. He said you are going to have to deal with these sorts of handicaps all of your lives. To be Jewish means you're going to have to accept the fact that you are going to earn less than other people; that you're going to have a lower social status; you are going to have fewer employment opportunities.

This, in reality, was the world of the 20's and 30's and early 40's, the world in which I grew up and the world in which most of those here grew up. To my children's generation, however, Judaism appears to be an option rather than a handicap. American Jews in their 20's and 30's do not consider themselves to be the prisoners of fate. They see themselves to be free to choose; to choose whether or not to be Jewish. Some choose to be Jewish; others do not. I will deal with those choices in the bulk of my talk. What I want to emphasize here is that it is this sense of freedom, the absence of embarrassment or self-consciousness about being Jewish that distinguishes our children or grandchildren from us.

The magnitude of this change hit me 14 years ago when we celebrated our third son's 10th birthday by bringing him and his brothers to Washington for the weekend. A friend had arranged for Jeff and his brothers to meet the then Vice President, Humphrey. Mr. Humphrey was warm and gracious and brought all of us into the Vice President's ceremonial office which is a cavernous room, almost as large as this room, off the Senate chamber. The room contained all of the trophies that Humphrey had accumulated in his lifetime of public service. My wife and I and the two older boys were chatting with the Vice President at one end of the room and Jeff wandered off on his own. Suddenly, in the piercing tones of an uninhibited ten year old, I heard him call out: "Hey, Dad, come on over and look at the Torah in the showcase here." As he said it, I realized that with all of the piety and ritual of my Orthodox upbringing I could not have called out to my father in that way if my life had depended on it. Had I been in that

situation (and that itself is inconceivable), I would have sidled up to my father, tugged on his coat tails and whispered, "Hey, Dad, come and look at the Torah over there."

That's the difference--this absence of self-consciousness, the self-consciousness that everyone, every Jew, I think, over the age of 40 or 50 still contains in some fiber of his being. This total absence of inhibition that my son displayed reflects a profound generational difference, one that provides us with both an opportunity and a challenge. When young Jews freely choose to be Jewish, they do so with a seriousness, thoughtfulness, and creativity that were wholly absent in my generation, no matter how frum or committed we were. This new element of seriousness and creativity creates the possibility of a thorough revitalization of American Jewish life. That same lack of self-consciousness, however, creates a new threat to Jewish survival--the threat of apathy or indifference. When I was growing up, apathy was not an option. One accepted or one rejected, one rebelled. There was no way to be indifferent. Rejection, rebellion were themselves forms of affirmation. Today it is possible to be apathetic, to simply drift away, to drift off without anyone knowing where you are. That is occurring to a large extent. Apathy, indifference seem to be, to me, far greater threats to Jewish survival than the threat of intermarriage on which we tend to focus.

We also approach an open society with those of us in the 50's or older, at least, with a great deal of fear and anxiety. Since the beginnings of emancipation in the 18th Century, in fact, Jews, certainly Jewish leaders, have feared an open society as much as they have welcomed and even fought for it. There is an article in this week's or last week's BALTIMORE JEWISH TIMES on the illness called agoraphobia, fear of an open space. We Jews have suffered for a century and a half, for two centuries, a form of agoraphobia. We have really been afraid of an open society. This fear of an open society reflected a failure of nerve on our part, a conviction, deep down, that only anti-semitism can keep Jews Jewish. At the heart of the Zionist doctrine, sh'lilat ha-golah, for example, the doctrine of the negation of the diaspora, lies the conviction that Judaism is inherently inferior to modern western culture. Given the freedom of choice, western and especially American Jews are bound to abandon Judaism. We have faced an open society from a feeling of inferiority. Something we have to acknowledge. I think that view is wrong; that fear of an open society is wrong. After Auschwitz, modernity looks

a lot less attractive and Judaism a lot more attractive than they did a generation ago. The Holocaust, after all, was a product of the modern age. It was the invention of the most cultured, the most modern, the most civilized society in Europe. In an impersonal, technological age, Shabbat with its emphasis on being rather than on doing, regains a new appeal, an appeal for many people that it did not seem to have a generation ago.

Instead of seeing modernity as the norm, or the ideal to which Judaism has to be adjusted, which was the stance from which all Jewish movements, from 19th Century Reform through to modern Orthodoxy (all attempts to come to terms with modernity in the past, tended to see modernity as the norm to which Judaism had to be adjusted), instead of that, many young Jews today are trying to find accommodations between Judaism and modernity on terms approximating equality. Among young Jews who choose to be Jewish there is a seriousness and creativity that can bring about a re-vitalization of Jewish life.

In short, I see the glass as half full rather than half empty. I am going to emphasize the good news about American Jewish life in my talk this morning, not because I am unaware of the bad news, but because I suspect you have heard more of the bad news than of the good news and because some of what may appear to be bad news to you in your role as hazzan seems to me to be good news for the Jewish community as a whole.

I'll come to these questions of judgment, to the questions of how one deals with the change that may be both positive and negative in a few minutes. Let me first describe a few developments that I think can be called good news from any perspective.

Consider what's happening on the college campuses which only ten years ago were being described as the disaster area for American Jewish life. Since I began by quoting from Harry Wolfson of Harvard, let's take a look at Harvard. There's been a profound symbolic change there. Hillel House, which used to be physically on the periphery of the campus, moved last year to new quarters, which quite literally are at the physical center of the Harvard campus. That architectural change has been accompanied by changes in behavior. Some three to four hundred people attend the Shabbat morning services every week. More than 3,000 attend high holiday services at Harvard Hillel. Wherever one walks on the Harvard campus, or any other campus I've been on, one sees

students and faculty members with kipot on their heads. This is another of these dramatic symbolic changes. My friend, Rabbi Irving Greenberg, tells me that it was not until his third or fourth year of graduate work at Harvard that he felt able to wear his kippah. Before that he carried a hat with him at all times so that his head could be covered out of doors. Halakhacly one does not have to have the head covered indoors. But he felt he was on alien turf; this was their turf not his. It was not until his third or fourth year that he began to feel that this was territory, too; that he could be himself. Now one sees, certainly when I was an undergraduate, or a graduate student at Columbia, I can't remember ever seeing a kippah on campus. Now it seems that every other student has one.

What's happening at Harvard is paralleled by changes all over the place. Berkeley, which was the center of the counter-culture in the 1960's now has no fewer than seven Zionist organizations on campus. The Hillel Rabbi, Martin Ballonoff, estimates that half of the 5,000 Jewish students on campus attend at least one Hillel activity a year; at least four hundred pass through the Hillel doors each week. Rabbi Ballonoff himself personifies some of the changes that are going on. He grew up in Los Angeles in a home in which bacon was the staple of a Sunday morning brunch. The first time he studied Hebrew was in his senior year in college. He is now an ordained Conservative rabbi. This Jewish involvement on campus isn't limited to Hillel or Zionist organizations. There's been an explosive increase in Jewish studies courses and programs at the undergraduate and graduate level.

Some 350 colleges and universities now offer Jewish studies programs. Indiana University, for example, not generally thought of as a center of Jewish life, has one of the largest Jewish studies program in the country: fifty courses with an annual enrollment of 600 students or more. At the University of Maryland's College Park campus, at least 1200 students are enrolled in Jewish studies courses each year. This growth, really explosive growth, is making the United States the world center for Judaic scholarship. The most striking change in adult life is the growth of what Max Vorspan of the University of Judaism calls public sector Judaism. The phrase comes from Yehuda Leib Gordon's formulation, the suggestion that became the great maxim of 19th Century enlightenment: be a Jew at home and a person in the streets.

The last few years, Rabbi Vorspan suggests, have seen an apparent reversal of Yehuda Leib Gordon's rule. People who are universalists at home, people who do nothing in their private lives to stamp them as Jewish are becoming Jewish in public: they demonstrate for Soviet Jewry, they go on walk-a-thons for UJA, they make phone calls on super-Sunday. They are involved in a wide variety of Jewish activities. It is a mistake, I submit, to see this as a reversal of the Gordon formulation. The people I am talking about, a few years ago, were Jewish neither at home nor in the streets. So the fact that they are Jewish in the streets represents a net gain, not a reversal. More significantly, the rituals and observances they have taken on in their public Jewish life, are beginning to insinuate themselves into their private lives.

Los Angeles Jewish community provides a nice example. It used to be one of the three or four most assimilated Jewish communities in the United States. In Orthodox circles in New York, in fact, there used to be a saying that if a rabbi moves to Los Angeles he either has one lung or two wives. That is no longer a description of Los Angeles. The Los Angeles Federation Council, for example, now begins every board meeting with a D'var Torah. Five, or six or seven years ago members of the Los Angeles Federation Board would not have known what a D'var Torah was, let alone permitting one to go on in their presence. Just four or five years ago Cedar Sinai Hospital, the primary Jewish hospital there, had no provision for kosher food, and although the hospital had full time Protestant and Catholic chaplains, it had no rabbi on the staff. Cedar Sinai now has a full time rabbi: it has an elaborate kosher kitchen. It has guidelines for the handling of dead bodies. Los Angeles is becoming an important center of Jewish intellectual life. The University of Judaism is flourishing. HUC's Los Angeles branch is flourishing. Yeshiva now has a Los Angeles branch. UCLA has a large Jewish studies program. It is not a wasteland at all. This kind of change is going on in communities all over the United States. Wherever I go, in fact, I meet individuals, or couples or whole families who are newly observant, who are more observant than they used to be. At a dinner party recently, I met a couple from Washington. The husband had grown up in a small town in the Catskills with three other Jewish families. He had no Jewish education, no background whatsoever. Wife had a roughly comparable background. In the vague way that American Jews have, they enrolled their children in the religious school of a Reform congregation in Washington (Eugene Lipman's congregation) and Rabbi

Lipman requires that parents of bar mitzvah candidates attend Friday night services with some frequency. Reluctantly, they began going on Friday night. They got hooked by Gene Lipman. They now observe Shabbat on Friday nights religiously.

The trend is clear. So much so that Charles Leibman of Bar Ilan University, the best sociologist of American Jewish life, has come up with a new definition of a baal teshuvah. We tend to think of a baal teshuvah as one who returns to right wing Orthodoxy. Leibman now defines a baal teshuvah as anyone, college age or older, who is more observant than his or her parents, teachers or high school peers would have predicted. A marvelous functional definition because it enables one to get hold of something real that has happened.

Let me emphasize that when I talk about the return, I am not ignoring the drifting away. Both are going on simultaneously. The point is not that people are returning or that people are drifting away. It's not either or: both are happening. I emphasize the returning because it is the more significant phenomenon in my judgment, precisely since it had not been predicted. There is, secondly, a growing seriousness about Jewish education. We romanticize the past. The reality is that a far higher proportion of Jewish children are receiving a Jewish education now than was the case 50 years ago, and they are receiving a far more intensive Jewish education of far higher quality.

When I grew up in New York City, the Orthodox shul to which we belonged, one of the largest in the city, had no Talmud Torah, no day school. I had private tutors. My father was unemployed most of my childhood and I have not yet understood how he paid for private tutors, but there was no Talmud Torah anywhere in Manhattan that met his intellectual standards. The shul where I grew up, Kehillat Jeshurun now has one of the largest day schools in the country; the congregation is far larger than it was. In New York more than half the youngsters receiving a Jewish education today are enrolled in day schools. Nationally, the figure is somewhere in the neighborhood of 25% to 35%, an extraordinary intensification of Jewish education.

Let me describe one experience in terms of what's happening in Jewish education. There's an organization called CAJE, the Conference on Alternatives in Jewish Education. Some of you may be familiar with it. About six years ago a handful of kids who had come out of the Jewish students

movement drifted into Jewish education, convened a conference to talk about alternatives in Jewish education. They were unhappy with the conventional mode. They expected 100 or 150 of their friends to appear at Brown University. About 500 people appeared. It turned itself into a continuing organization which has an annual conference. Last year I attended the conference which was at the University of California campus in Santa Barbara. The program was this thick--a looseleaf book this thick. There were 1400 people registered at the conference. The sessions went on from eight in the morning until ten at night. There were anywhere from six to ten different things to choose from at any hour of the day. The program was a looseleaf book with a clear plastic cover. The first page was a map of the campus showing where the dorms were, where the classroom buildings were, where the dining hall was and also showing the outlines of the eruv and indicating the rabbinic authority under which the eruv had been constructed. What had been a small group of counter culture kids has now become the mainstream of Jewish education. The level of excitement, of vitality, of intensity was extraordinary. The participants covered the entire gamut from the most devout Orthodox Jews, women with shaitels or kerchiefs over their heads, to guitar-strumming, tallit weaving hangovers of the 1960's, and everything in between. There is the re-vitalization of Orthodox Judaism, something that could not have been predicted 25 years ago.

Then there are changes of a different sort. Qualitative changes that I want to focus on in the time left. The most important, in my judgment, is the growth of the Havurah movement and the broader phenomenon that has come to be called "Jewish Catalogue Judaism." I'm talking about the revival of serious interest in Judaism on the part of young Jews and their tendency to organize small groups for purposes of study and prayer. The groups are strongly egalitarian. Being Jewish is not a matter to be delegated to rabbis and cantors. Rather study and prayer are activities in which the whole community must be involved. A few years ago the Havurah movement was dismissed in the pages of COMMENTARY as simply a trendy, faddish Jewish response to the counter culture, one which would disappear and which was, in fact, already disappearing. The reverse has happened. In cities such as Boston, New York, Philadelphia, Washington, D. C. and Los Angeles, the Havurah movement is deeply rooted and profoundly significant. The phenomenon is spreading to places as diverse as Miami, Houston and Santa Fe. The first national Havurah conference was held two summers ago at Rutgers. Calling the conference was an

act of insane bravery, in a sense. Nobody knew how many people were going to come. There were no mailing lists. Participants were people with a strong anti-organization bias, a strong anti-meeting, anti-institutional bias.

In fact, somewhere between 300-400 people showed up for the four-day conference. I attended. I saw Jewishness being lived in an extraordinary way. Specifically, I saw a broad spectrum of Jews, single people, young couples with infants carried in slings, middle age married folk whose children were grown. What made the conference a memorable and often moving experience for me was that I saw these diverse people living their Jewishness with an extraordinary combination of seriousness, thoughtfulness and joy. The joy was most evident on Shabbat, especially at Havdalah when 300 children and adults, the infants on their fathers' shoulders, joined arms in the darkness and swayed, chanted and danced. These four days constituted an extraordinary affirmation of the beauty of family life. A new kind of Jewish family life in which mothers and fathers partake equally of the joys of Jewish study and worship, as well as of parenting. A friend expressed the feeling of a great many others when he remarked that he loved being part of a minyan where the fathers hold the babies and the mothers hold the Torah. These were minyot where the mothers, along with the single women, read from the Torah, as well as held them; where they led the davening, expounded on the weekly portions, developed new rituals, created midrash and played a variety of other roles. For me and most of those in my age bracket, those four days were an extraordinary demonstration of the degree in which Judaism is enriched by equality of the sexes and a confirmation of the deprivation that Judaism has suffered by relegating women to a separate, and if we are to be honest, subordinate role.

Ultimately, the survival of Judaism depends on the willingness of Jews to be Jews. In a world in which being Jewish has become an option rather than a fate, the Havurah movement, on the evidence of the week-long study institute which was held at the University of Hartford last summer, the Havurah movement continues to make a major contribution to Jewish survival. There was a common denominator to the people involved in the conference and in the Havurah movement generally. That is, the seriousness with which they take their Judaism. The seriousness with which they struggle to find an accommodation between Judaism and modernity. This I think is the prime significance of the changes I am talking about.

Let me talk about Jewish Catalogue Judaism in the broader sense. The people involved take their Judaism seriously and thoughtfully, more thoughtfully than anyone in my generation did. This is a tribute to the Conservative movement for most of the leading figures in the Havurah movement and Jewish Catalogue Judaism are young men and women who come out of Camp Ramah, USY, the Conservative movement. What do I mean when I say they take their Judaism seriously? I mean, among other things, that they are struggling to find a basis for faith after Aushwitz; they are struggling to find answers to the problem of prayer: the problem of how to talk to God, how to talk about God in a post-Holocaust world. They are struggling to create a Judaism that is compatible with contemporary sensibilities about the role of women and about the role of sexuality in life. They are struggling to develop a Jewish American lifestyle for the 1980's, to answer the question of what it means to live Jewishly in a secular, open society. What is crucial here is the element of choice that's involved. What distinguishes it from the past is that these young Jews have created a catalogue rather than a shulhan arukh.

This element of choice, however, is not limited to the Jewish Catalogue Jews. It is equally true of Orthodox baalei teshuvah. The essence of modernity, of the modern world, is that it creates choices, not just for Jews but for Protestants and Catholics. The most important recent book about the changing role of religion in the modern world is Peter Berger's The Heretical Imperative. Berger is a Lutheran sociologist and theologian. Berger points out that the Greek word heresy comes from a root meaning choice. The essence of modern religion is that it involves a choice, not simply an automatic response. When one studies Orthodox baalei teshuvah what one finds is that this element of choice is crucial for them. This is the central problem of Jewish thought in the modern world.

The changes I am talking about are important--Havurah movement in particular--because of the quest for community that it represents. This hunger for meaning, for community, for belonging is far more widespread in Jewish life than we realize, especially among the young. My friend, Wolfe Kelman, talks about this as a shift from supermarkets to boutiques, from large, impersonal synagogues to the warmth of the shtibel. This has to be understood in social terms. My parents' generation wanted to escape the shtetl. So we built large institutions with great emphasis on decorum. In the Orthodox shul in which I grew up there was enormous emphasis on decorum, on making sure it wasn't a shtibl,

that it was a modern Orthodox shul. My generation, our generation, the generation that moved to the suburbs wanted to make a statement to American society. We needed to announce that we had arrived so we built large temples and huge and incredibly lavish Jewish community centers. We were more concerned with the kind of statement we were making to the gentile world than with the content of what went on inside. I don't say that critically. We didn't feel that we had to be concerned about the content. Having grown up in closely knit, ethnically Jewish city neighborhoods, we knew that we were Jewish. We didn't need very much to support it. We built large institutions in part because we were very uncomfortable living in predominantly gentile suburbs. We needed association with other Jews. This period of Jewish history has been referred to as the period of the edifice complex. I think it is more accurate to refer to it as the era of racket ball Judaism. For large numbers of Jews, playing racket ball or handball or swimming with other Jews was all that they needed to maintain their sense of Jewish identity. They (we) were living off the capital of the past, in a sense.

The generation I am talking about was also not well educated Jewishly. I've referred to the tendency to romanticize the past. The majority of American Jews received very little Jewish education. We built huge institutions and we delegated the practice of Judaism to Jewish professionals: to rabbis, to cantors, to teachers, to principals and to Jewish communal workers. The younger generation of committed Jews, the people who will build the Judaism of the future, the ones who opt in rather than out, are making a different set of choices.

I think we need to understand those choices because they involve problems as well as opportunities. A major thrust among young Jews, and what I am saying here cuts across the entire spectrum; it is as true of Borough Park as it is of the Havurot of the West Side. There is a heavy emphasis on egalitarianism. A feeling that Judaism is too important to be left to Jewish professionals. An enormous emphasis on participation. This can be seen most clearly in Havurot which have no rabbis, no cantors, where members of the Havurah alternate in playing these roles but one sees this happening in the Orthodox community where there is a great growth of shtiblakh and a move away from large congregations. One sees it in my own shul, the SAJ, the mother church of the Reconstructionist movement, where the number of congregants who are reading the Torah, who are reading Megillat Esther, Megillat Ruth, etc. is growing.

One can see this as a threat or one can see this as an enormous opportunity to change the role. In my shul it works extraordinarily well because the hazzan is acting as teacher to the congregation. The emphasis here is on congregants learning to read the Torah which relieves a burden from the hazzan's shoulders rather than being involved in the service. I am sure there is going to be a growth of congregants being involved in the service, as well. One can see this as a threat or one can see this as an opportunity to educate an entire congregation to be participants. In this situation the role of the professional, the role of the hazzan becomes that of educator, becomes that of expert on music, on liturgy; it becomes that of introducing new music of varying the service. I don't think the role is destroyed; I think the role will have to be changed if the trends I am talking about continue.

A second factor which bears closely on the first is this intense search for community, for warmth, for intimacy, for knowing the people, not simply knowing but being intimately involved with the people with whom one davens. It is an attempt, in a sense, to end a curious kind of dichotomy that has characterized some part of Jewish life. Someone once asked Rabbi Heschel, alav hashalom, why, as a member of the JTS faculty, he davened in a hasidic shtibl. He answered that there are some people with whom I can talk but with whom I can't daven and there are people with whom I can daven but I can't talk. I know what he is talking about. What is happening, if you will, is an insistence that that dichotomy end, that there be a real sense of community among the congregations. Hence, the eternal debates within the Havurah movement over what the optimum size is: is it 10, 20, 50 or 100? They constantly subdivide and sub-divide into new groups in order to maintain this intimacy. The same pressures exist in large congregations. It is highly unlikely that American Jews are going to all become members of shtiblach or independent Havurot.

It is possible to respond to this demand for intimacy, for warmth within the context of a large congregation. A number of large congregations are organizing Havurot. The most striking example is Valley Beth Shalom in Encino, Rabbi Harold Schulweis' congregation, where over half of the congregation, over a thousand, belong to some 50 Havurot which are part of the congregation itself. A Reform rabbi from Savannah, Ga., who attended the Havurah conference two summers ago, almost three summers ago now, went back to Savannah and has been creating Havurot within his old 150-year old classic southern Reform congregation.

Savannah is a community with a lot of Jewish migrants and people felt the need for intimacy there. It is possible to respond within the context of a large institution without creating Havurot. The secret of Lincoln Square, the most successful orthodox shul in the country perhaps, draws 1200-1500 people every Shabbes. The secret of Lincoln Square, I am convinced, is that no strange person ever walks into that shul on Friday evening or Shabbat morning without at least one person inviting that person home for Shabbes dinner. It is not Shlomo Riskin's theology, with which I disagree in the most profound way. It is not the mehitza. It is not any of these things, I am persuaded. It is that he has created an environment of caring and of concern.

What we have to do if large institutions are to survive, we are going to have to learn some of the secrets of the Orthodox. I don't fully understand why this is happening in the Orthodox community so much more dramatically than elsewhere. The shul where I grew up, Kehilat Jeshurun, has developed the same set of warmth. A few years ago, over great opposition of the older leaders, when a hatan to be was called to the Torah, the rabbi led the congregation in singing mazal tov, simon tov. The officers and trustees took him aside afterwards and said, that this violation of dignity could not go on. Well, this is now a standard part of Shabbes service when people are there. There's a group organized to visit people in hospitals: there's a hevra kadisha, etc. It is possible for large institutions to respond to the demand for warmth, for intimacy. I think it is possible to respond to the demand for participation, for involvement without undermining the authenticity of the role or of the service.

None of this good news that I have brought you, or bad news, depending on how you look at it, is meant to deny the more familiar bad news; A very low rate of population growth, below zero population growth, high rate of inter-marriage, apathy, indifference on the part of large numbers of Jews. As I indicated, I see the glass as half full rather than half empty, but it's still only half full. The point I want to emphasize, in conclusion, is that we can no longer count on anti-Semitism to keep us Jewish. If Judaism is to survive in the united States, it will be because of what we and our children and grandchildren do.

Despite all that it has already created, Judaism has, above all not a past, but a future, Martin Buber wrote in 1911, for Judaism has not yet don't it's work and this

most tragic and incomprehensible people has not yet written its very own word into the history of the world. I share that optimism but without complacency.

What happens depends on what we do. I searched this week's sedrah for a drosh by way of conclusion, but I have too much difficulty with the laws of holiness to have culled something. So let me end with the wonderful midrash about the verse describing the crossing of the Red Sea.

The Torah reads, vayavou b'ney yisrael b'tokh hayam vayavashu. The children of Israel went into the midst of the sea upon the dry ground. The rabbis asked in the midrash how the two things can be possible. If they went into the midst of the sea, why does the verse say they stepped on the dry land? If they stepped on the dry land, why does it say they went into the midst of the sea? The answer was that both were true. It was not until they stepped into the sea that the waters parted. It was their action, in other words, that caused the miracle. If you will forgive my Reconstructionist interpretation, their action was their courage; their taking the initiative was the miracle. The point, in short, is the future is up to us and not to the gentile world. In the words of Pirke Avot, it is not incumbent upon us to complete the task, but neither are we free to desist from doing all we possibly can.

Hazzan Hammerman:

I believe we owe a vote of gratitude to Mr. Silberman for that magnificent talk. I believe Mr. Silberman is gracious enough to entertain some questions for a few minutes.

Mr. Silberman:

The question is how can the hazzan bring warmth into the synagogue. The gentleman understood what I had to say about the shifting from soloist to teacher, how does the cantor bring warmth. I think the honest answer is that without the cooperation of the rabbi, you can't. It takes two people to do it. I think what one has to do is to get down off the bimah, if need be, or to try to work in whatever way is possible to narrow that distance between people down there and people up on the bimah. I think of it as psychological, this conception of role. For a long time what congregants, American Jews wanted, Reform and Conservative, was a neo-Protestant service, someone up there doing it for them. I think the crucial thing is the degree of

congregational singing. It seemed to me that the presentation before me was significant because if I understood you correctly some of the changes proposed were changes to make it easier for congregants to follow. I think that means how one projects the relationship to the congregation, how one conveys a real desire to get the congregation involved participating in the singing. I don't mean to use the SAJ as a model. It's a small shul. It's never been large. It's always had a great deal of congregational participation. We have a choir but it's a lay choir of congregants who are visible. The choir plays a two part role. It has one or two solos introduced to music, but essentially the choir helps lead congregational singing and the choir is a means of introducing some new melodies, some variety into the liturgy without altering it completely. very often when I am in a very large shul, I have the feeling that the choir gets in the way of congregational singing. I think it is the unconscious as well as conscious messages that flow from the pulpit to the congregants. It requires a shared conception between the hazzan and the rabbi if this can work at all.

In response to a question:

The answer, a two part answer: First, what made hav-dalah significant was that it welded eight or ten minyonim. Shabbes morning there had been eight or ten different services reflecting the different--ranging from a service for people who didn't know anything about the service to a Reform service to an almost hasidic shtibl-like minyan with another service where the major emphasis was on study of the Torah portion with an abbreviated service that involved the entire service from the beginning of Shaharit to the last word of Musaf, Havdalah was important because it welded this diverse group into a single group. It was not important in other respects, but it was a means of pulling the entire group together and creating a kind of sense of community that lasted three hours. There is in the Havurah movement, what makes it significant, in my judgment, is precisely the seriousness with which these young people take the study of text. These are not the people doing so-called creative services. These are young Jews struggling to come to terms with the traditional siddur, with the Torah portions. I think what you want is in fact going on and going on in a very serious and creative way.

Hazzan Rosenbaum:

Mr. Silberman, first of all, I am delighted that you are with us and I listened very intently to your talk. Since I had some hand in making the decision that brought you here, I think I ought to confess to you that I had an ulterior motive which may have escaped you at the moment. I felt that as someone who is as respected and as knowledgeable and as important a person in American Jewish life as you, in terms of the work you are doing and the work you have done, that you should get some first hand contact and some first hand impressions of Judaism from the perspective in which we see it. I'm not talking about the pulpit. I mean in dealing with it in very day life, seven days a week. I had the feeling, in listening to your report, to your statistics and to your rather glowing conclusions on some aspects of contemporary American Judaism that you are basing those feelings on what you have seen at conferences, conventions and your own feelings in terms of your own personal experiences. I think that from our point of view we are finding that a new quasi-religion is springing up in America, that is, conference-Judaism. Our people have more money, more spare time and they are interested in Judaism. If there has been any development at all, it is an interest in Judaism, whether that interest will come to some tachles we have yet to find out. But people flock to conferences where they live "a full Jewish life", experiencing prayer and study and meditation--all the wonderful things that we believe Jewish life should entail but that's where they get it. When they come home, they return to their own way of life and that's one of the great fallacies. The United Jewish Appeal invites Itz Greenberg to come to a Torah weekend and people are enthralled. Husbands and wives for the first time know the joy of celebrating a Sabbath together. They talk about it and drool about it and yet when Rabbi Greenberg leaves the community, nothing has changed, nothing at all has influenced their lives.

I think, too, your statement about our kids getting the best Jewish education that you know about, I think you should know that you are talking to men who every day of their lives meet these kids and they will tell you that these kids cannot read Hebrew, that these kids can certainly not find their way in a humash, to speak nothing of anything higher than that. It's tragic because we are being told nationally that American Jewish education is at a high level. I regret to say that it is not.

Now, about the conference on alternate options for Jewish education. I regret to say that I attended the one in Ithaca some years ago and our congregation's Educational Director, who is a very much with it young man with a Ph.D. in Education, attended the conference which you attended. He found, as I have found, that it is gimmicky, full of people who are attending because it sounds exciting. They do live a Jewish life of all kinds there, but that especially this year, he found that it was a great place for people who have merchandise to sell in the field of Jewish education. In Jewish education as well as in secular education, the name of the game is selling text materials and gimmicks. He found that to be a very repulsive kind of additive to the conference which was held there. Last, but not least, let me save some of my most serious unhappiness for Camp Ramah. Children who go there are well intentioned. They're good kids, they're wonderful kids but the concentration there is on ruah, and more on wind than on spirit, and not on substance. We're not being chauvinistic and we're not being hazzanic, but we deal with these children, we meet them, and we are pained not only by their lack of knowledge, but by the fact that their families believe that they are getting more than they actually get. I am pleading with you not to make assumptions on the basis of what you see at conferences. Life is just not like that.

Mr. Silberman:

I agree with everything you say, Cantor Rosenbaum. I know all of the negative trends. I didn't discuss the negative trends today because I assumed that you know them. The changes that I am talking about are in a very early stage. The point I'm making is that none of these changes could even have been imagined even twenty years ago. Let me take just a couple of examples.

Hazzan Spiro's congregation is a different congregation today than it was 10-15 years ago. In part, at least, because of the impact of Itz Greenberg on a few members of that shul. I agree completely that UJA and Federation have not begun to address the question of how one moves from the weekend retreat to a more sustained, systematic change. But I know half a dozen people in Des Moines who are major leaders of that community, presidents of the Federation, active members of the shul, whose lives have changed as a result of weekends with Itz Greenberg. One person whom I think of in particular, who had persuaded his parents to give up kashrut when he was in high school because he was embarrassed, who 3-4 years ago had the rabbi supervise

converting their home to kashrut. His son, when I was in Des Moines a year ago, is enrolled in a day school and he and his son are going to shul most Shabbat mornings. A key figure in the Orthodox community is a couple who had grown up in Des Moines Reform congregations, which makes classical 19th Century Reform look Orthodox and they are now totally observant. There is a mikve to which the wife goes. They are terribly involved.

I have close friends, younger than I, friends in their early 30's who were not simply turned on to Judaism, but moved into Jewish life as a career because of, in one case, a weekend with Itz Greenberg, another case, Camp Ramah. John Riske, the Educational Director of the 92nd Street Y, grew up in a fourth generation, totally assimilated home, whose parents were 1930's radicals. For some reason that escapes him, he went to Camp Ramah and it was the ruah that excited him. As a result he spent a year at JTS, became the Educational Director of SAJ, then Vice President of the Reconstructionist Foundation. He is now Educational Director of the 92nd Street Y and is making the Y, which had become a great music center for New York but not a center for Jewish learning, into one of the most exciting places for adult Jewish education in the city of New York.

I was at a meeting yesterday afternoon, a seminar at City University Graduate Center and Michael Wishengrad was teasing me, what was I doing away from the 92nd Street Y? He had seen me at so many different functions at the Y.

If I implied, suggested that the problems you deal with every day don't exist, I am sorry. I did not mean to convey that. I tried to suggest that I know those problems. The point I'm making is that this has been the trend of Jewish life. An optimist in Jewish life has been defined as someone who thought that the total disappearance of Judaism would take four generations rather than three. If you read Peretz's story, "Four Generations, Four Wills," it's not a uniquely American problem. This has been the pattern. What I am saying is that things are going on that are different, that are profoundly different. There are significant numbers, not a majority, not even a large minority but a very significant minority where this is different and I am saying that this is where our future lies. We have to understand what it is that is bringing the people who are coming back to Judaism, back, if we are to extend that. The problem of the kids is the problem of their parents. When one talks to baalei teshuvah, one of the interesting things is that it tends not to be limited to a single sib-

ling. It tends to extend itself to others.

Paul Kallen is a good example. Distinguished writer for the VILLAGE VOICE, grew up in a classic, German-Jewish assimilated home, went to an Episcopalian New England prep school, had no Jewish education. He is now a shomer Shabbes, a totally observant Jew. His brothers are not as observant as he, but his brothers are all more Jewish than their parents were so I insist that this phenomenon is real. When you are on the front lines every day, it is very hard to see it going on. What you're dealing with are these kids who don't want to come to shul, the parents who want the buses parked in front of the shul to take their guests to the country club. I was at a Ritual Committee meeting last night. One of the things we discussed was the whole problem of bar mitzvah, the parents, the guests, etc. I'm aware of them. What I'm saying is don't get so discouraged by the day-to-day discouraging experiences that you're not able to catch these other winds that are blowing, because what makes them important is not the quantity, it is precisely their unexpected nature. That's why I think they are significant and that's why I think we have to build on them. If I suggested lack of sympathy, lack of understanding of your day-to-day problems, I apologize. I did not mean to.

Comment from another Hazzan:

A year and a half ago my wife was working at the 92nd Street Y in the Nursery School. She tells me that there was hardly ever a Hebrew word spoken. Non-kosher crackers were served to the children. I couldn't understand why the Y couldn't afford or couldn't find a kosher cracker to serve the children. The point being if you say the education is improving, I am interested in knowing how come they can't do a simple thing like that, which isn't such a major step, towards what I think Sam Rosenbaum is saying, helping the young people learn some of the basics. The other thing, in my shul, where I am now, I try to train as many adults as I can. I make tapes of the service, daily, etc. However, when it comes to reading Torah (there are people who have asked me if they could learn to read the Torah), I have a rule, which is agreed to by the Ritual Committee that you can't learn to read Torah unless you have a kosher home. It may sound crazy, but I want to know what you think of that kind of rule, because you said we should teach people to do whatever they can do or we should use congregational participation. My feeling is that in some places there have to be standards, in particular, in reading the Torah. We have a rule, which I think is a good rule, that people

who daven, we can't maintain that rule because there are a lot of people who have yahrzeit and the rule has never been enforced before but for reading the Torah...

Mr. Silberman:

Let me take the second question first. I guess I would disagree with the rule while being sympathetic with the intent. It seems to me there is a dilemma. On the one hand, one has to maintain standards. On the other hand, the question is do we want to drive people away or do we want to pull them in? My own experience would be that people who want to learn to read the Torah and to do it fairly consistently, which is what's beginning to happen in my shul, are likely to move in, are people who are on their way in, not on their way out. I think one has to distinguish between an individual act of display--a parent who wants to show off through his kids, they've never been in shul before and they're not going to be in shul again, and someone who comes to shul with some regularity. I think different people among us will draw the question of standards at different points.

I had much more difficulty when I lived in the suburbs, I don't now. When I lived in the suburbs which was racked with conflict over school integration, I had much more difficulty with the people who were sitting on the bimah and the people who had alivahs when I knew when my children said to me on Kol Nidre night, how can they have that man opening the Ark for Kol Nidre? Different ones among us are going to draw the line at different points. At this point in American Judaism we ought to be pulling people in and not driving them away.

In reference to the 92nd Street Y, the Nursery School is a different division than the Education Division. I suspect that will change fairly rapidly. One thing that happened inside the Education Division is that a course was offered on an experimental basis by Sharon Strassfeld, co-author of the Jewish Catalogues, and Peter Geffen, principal of the Park Avenue Synagogue High School, called "Jewish Parenting." The demand was so enormous, the response was so extraordinary that they have repeated it two or three times and are expanding. What that course has discovered, what one finds in Havurah, is that there are huge numbers of Jews who are eager for some contact with Judaism, who want more Yiddishkeit in their lives, who are so embarrassed by their own ignorance that they are uncomfortable going into a synagogue. This bears on the question

of the Torah reading. Some of the parents you have most difficulty with at Bar Mitzvah because they are so embarrassed over their inability to say the brakhot that they compensate in different ways. Part of what I find wherever I go is that there are large numbers of unaffiliated people out there. This course at the Y confirms this very clearly, who want some contact, who are afraid. These are sophisticated, accomplished people, but they are afraid of synagogues because they are so uncomfortable, so embarrassed by their own ignorance. We've got to learn how to deal with them.

From the floor:

I would just like to make a suggestion as to how our thinking ought to be directed when we consider the very crucial question of Jewish life as we look into its possibilities for the future. You began your talk describing the dichotomy and you concentrated with optimism on that half cup that is full. It seems to me that as we ponder on this very vital question of our Jewish future, the future of Jewish life, in fact, here in America and throughout the world, for that matter, we must come to grips with a fundamental fact that life is a balance, that the cosmos is a balance. What do I mean by that? There are first of all no easy answers in one direction or the other. It seems that within a period of two days I've heard voices speak of the death of Havurot in the Jewish community in America. On another day we heard voices speaking of the thriving and growth of the Havurah movement.

As I'm speaking, what comes to my mind is a commercial: It advertises a very large bank in Chicago, but it says what is wonderful about this bank is that it is a bank within a bank. We speak of the large cathedral synagogue, its positive and negative aspects, and we speak of the boutique and smaller framework wherein we ought to express our Jewishness. We have, for example, being hazzanim, all of us are aware of the dichotomy between kevah and kavanah within prayer, that is regularity and routine of the act of prayer, and on the other side of the coin, the idea of spontaneity and the immediate response and expression of our feelings at the time of prayer. How do we get these two seemingly conflicting ideas into one. Because it seems to me that only when we realize that the answer to the problem is not to say that we ought to go in that direction, or that we ought to go in this direction, but rather to consider both directions. It's just the same as when the rabbi was given the conflict between two people and one pleads his cause and the rabbi says you're right; and the other gentleman pleads his cause,

which is the other side of the coin, and the rabbi says you're right. A third gentleman stands on the side and listens to both and says, Rabbi, how can they both be right? And he says, you are right, too.

And that is a reality and a truth because until we realize that we have to respond with a sense of balance. There have been criticism, for example, of the fact that a great chorus in a large congregation doing the large classical works of hazzan and choir cannot possibly be responsive to the needs of this spontaneous expression of the Jew, of the davener. But I say, and this is my humble suggestion, and none of us have immediate answers, but at least we ought to focus on the fact that there ought to be a balance, that boutique may exist within the large supermarket and perhaps the boutique alone, as the only answer and the supermarket alone, as the only answer, then we are going on the wrong track. Just as to say that a congregation singing together a very simple melody is the only answer to the great majesty of our prayers, the great pageantry. Perhaps we ought to say that a tekah b'shofar gadol l'heyruteynu ought to be side by side with the kol d'mama dakah l'nafshoteynu. This is just by way of a suggestion and I would be interested in your reaction to that.

Another speaker from the audience:

Mr. Silberman, when your Crisis in the Classroom appeared in the 60's and revolutionized the thinking in education all over the world, there emerged a new approach to education, one which took into consideration the need for the affective but only as a means to the cognitive of learning. I think if you sense a sensitivity on our part this morning, it's because that we fear that the solution that is being posited this morning is an echo of similar solutions we hear in congregations all across the country, which really spell out the concept of warmth and involvement not as a means to substance and as a means to the cognitive process but as a means unto itself. We fear that this may just very well cut off the substance and the growth and the preservation of the musical heritage of our people beyond the immediate gratification of havurot and instant involvement. I think what you also sense is a plea on our part that is directed not to you but perhaps to the country which sometimes will jump the bandwagon of new trends be they in education or in Jewish life at the expense of this wonderful heritage that we are trying so hard to preserve. I think what we were trying to tell you, also, was that (Sam spoke about this) warmth in itself is something we are very well

aware of but that is not an end unto itself.

Another speaker:

This is going to be a direct question since all of the preambles have been said. You spoke a good deal about Los Angeles. I live in Los Angeles and I see things a little differently and I'd like you to comment on it. I see what they tell me is as many as 40-45% of the members of Hari Krishna and Scientology are Jewish. These, many of them are the Jewish kids who got this excellent education that we have been hearing about. On the other hand, Itz Greenberg, who is certainly a very highly talented man, comes and turns people on. People he's turning on are very frequently those who had no Jewish background. The result being is that we are now hearing discussions about the possibility of lobbying for a removal of tax exemptions from all religious institutions which would of course effect all of us directly where we live. In your work, in your surveys what have you come across? How do you observe this particular problem?

Mr. Silberman:

A high proportion of the people in cults, such as Hari Krishna, Jews for Jesus, Moonies, are Jewish. A very small proportion of Jews are joining cults. The numbers are quite small and I think we are over-reacting to that problem. I don't mean to minimize it for families where it happens; it doesn't matter whether it's 1% or 50%, it's a real phenomenon. I can offer an explanation that has to do with the nature of the Jewish family and how it has changed in the American society. I think the major factor is that the tradition of the Jewish family has involved children as extensions of the parents. The children are the parents' nachas. When our parents were struggling that meant they sacrificed for us, Some of us may have sacrificed for our children. Where the cults are most serious are in communities where this tradition has maintained itself but without any parental sacrifice. When the parents have everything, the tradition of the children as nachas turns into a mechanistic sort of thing, a manipulation of the children by the parents: a competition for status and insistence on success, on achievement which turns children into what Harold Shulweis calls "nachas producing machines" and what the kids perceive is that parental love is conditioned on achievement. Some proportion of kids find this strain too difficult and what happens is that they go to the Moonies, or Jews for Jesus, or whatever the cults may be and they

are told we love you unconditionally and this is the first time they've heard that. I think the lesson here has less to do with Judaism as it's practiced and more to do with the consequences of affluence and the pressures that this puts on kids. I see it as a significant problem but not as a major problem facing American Jewish life.

CANTORS ASSEMBLY 34TH ANNUAL CONVENTION
presents
"Hazzan in Recital"
Arthur Koret, Tenor
Wednesday afternoon, May 13, 1981 at 3 o'clock

P R O G R A M

Ombra mai fu,	
Recitative and Aria from "Xerxes"	Handel
Nel cor piu non mi sento,	
Arietta from "Molinara"	Paisicllo
Per pieta, Aria from "Il Floridoro"	Stradella
Adelaide	Beethoven
Tornerna	Sjoberg
Ideale	Tosti
Mattinatn	Leoncavallo
Nebbie	Respighi
Shir Hashirim	L. Saminsky
Hashkivcinu	A. Katchko
	Arr. Koret/I. Meisels
Yevorechecho	Z. Zilbcrts

Jack Baras, Piano

WEDNESDAY EVENING, MAY 13, 1982

Convocation of the Jewish Theological Seminary of America

Rabbi Morton Leifman, Director, Cantors Institute, Presiding

Hazzan Shames, Cantors Assembly President, Hazzan Abraham Shapiro, Hazzan Rosenbaum, Hazzan Wohlberg, Hazzan Belfer, Hazzan Tilman, Professor Holtz, colleagues, Honorary Fellows of the Cantors Institute, alumni of the Cantors Institute, dear friends, all. We are gathered here today in a Convocation of the Jewish Theological Seminary of America to demonstrate by word and by deed the admiration, the affection, respect and esteem in which we hold those distinguished members of the Cantors Assembly who have been recommended by the faculty of the Cantors Institute and the Seminary College of Jewish Music for designation this evening as Honorary Fellows of the Cantors Institute. This distinction, my friends, is the highest award that the Cantors Institute can bestow and it is therefore only proper that the awards be conferred within the context of a very special convocation. Before proceeding I want to say a special word of welcome to the Honorary Fellows of the Cantors Institute who received the award in past years and are here today. I would also like to welcome the members of the Faculty and the alumni of the Cantors Institute who are here present. To all of them and to all of you I bring the greetings of the Chancellor of the Seminary, Dr. Gershon David Cohen, of the Vice Chancellor, David C. Kogen, and of the other members of the Faculty and the administration who greet you affectionately and warmly.

This past Sunday, as the Assistant Chancellor and as Dean of the Cantors Institute Seminary College of Jewish Music, I participated in the Commencement Exercises of the Jewish Theological Seminary of America. On that occasion it was my privilege to present five candidates for the degree of Bachelor of Sacred Music and for the Diploma of Hazzan. These fine young men who are now your colleagues came to us literally from coast to coast in these United States from the home communities as follows: Hartford, Detroit, Chicago, of all places, Lincoln, Nebraska, and from the far west, Portland, Oregon, coast-to-coast, indeed.

Every member of this group came to us with superb training in music. Each brought with him, as well, an excellent academic preparation demonstrated by the fact that each had acquired at least a Bachelor of Arts Degree and some of them a Masters of Arts Degree before even coming to the Seminary

for their training. During the four or five years which they spent studying at the Seminary, they were able to acquire the additional training in nusah, music and composition, in theory, in voice culture, in Judaica text learning, in liturgy that you and I require of today's hazzan. They were privileged to study with a faculty containing devoted teachers, such as, my teacher from my childhood days, Hazzan Wohlberg, Professor Holtz, Hazzan Belfer, Hazzan Tilman, who are with us here today, and of course, some of our other faculty who are not here but want to be remembered. I want to mention that this Sunday Professor Miriam Gideon was given an Honorary Doctorate of Music by the Seminary, a great lady, a great composer and a very beloved and wonderful teacher. This academic and professional training is terribly important but even more important to me is that I can honestly say that each one of these graduates is a spiritual Jewish personality of whom we can all be proud. These young men were not only trained in the traditional framework of general music theory and performance, Jewish music, hazzanut and Judaica, but four of the five also participated in a special ministry of music sponsored by the Seminary as part of our Brookdale Social Service program. While receiving special training by the Pastoral Psychology Department of the Seminary, these men worked with terminally ill cancer patients at Montefiore Hospital in the Bronx, bringing to those people the comforts that Jewish music has to offer and trying to serve their spiritual needs. In so doing, friends, they not only brought solace to the dying, but they brought honor to the cantorate, to the Seminary and to all of us here assembled. I know that we can look to them for leadership in our congregations and we can look forward to the qualities of leadership which these young men, who are now your colleagues, will bring to the conduct of their careers in the cantorate. They are destined to bring all of us great nachas.

In like manner, the spiritual qualities of serving God and man that I have detailed for you in describing these recent graduates are embodied in the service of the twelve men whom we honor here tonight. Each of them who is to be inducted as an Honorary Fellow of the Cantors Institute has, in his own way, been inspired by the Almighty to sing God's song and to serve our people.

This brings me appropriately to the introduction of our teacher for this evening, my colleague and good friend on the Faculty of the Seminary, Professor Avraham Holtz. A graduate of the Seminary, Dr. Holtz was ordained in 1959. During his junior year he was the Cyrus Adler Scholar in the

Rabbinical School. He was awarded the Class Prize in Hebrew Literature and has gone on in his own studies in that field. He is a graduate of Brooklyn College of the City University of New York and of the Herzliah Hebrew Teachers Institute. He received his doctorate in Hebrew Literature from the Seminary in 1962. Dr. Holtz is the Simon Fabian Professor in Hebrew Literature and former Dean of Academic Development at the Seminary. His most recent book, B'Olam Mahshavah Shel Hazal, is an introduction to Dr. Max Kadushin's analysis of rabbinic thought. Other volumes of Dr. Holtz' are The Holy City, Jews on Jerusalem, and a study of Isaac Dov Berkovich, Voice of the Uprooted. Professor Holtz has agreed to share with us some of his insights and to study with us the language of Jewish prayer. He has been teaching liturgy to some of our students at the Cantors Institute. It is my delight and pleasure to call on my good friend, Professor Avraham Holtz.

Professor Holtz:

Thank you very much, Rabbi Leifman.

Colleagues, teachers and friends, we are going to be studying the first session of my course in the Rabbinical School in liturgy. I view my course in the Rabbinical School as a course in the theory of Jewish worship. Certainly, the hazzanim here, and I am sure all of you, realize that every art form, every art is to be studied on two levels. On the level of the technical, the practical, the mechanical. You have to learn how to bang out the keys. If you are a ballet dancer, you have to dance. If you're a painter, you have to paint. If you're an actor, you have to act. I think that if liturgy, at least on one level, can be viewed as an art form, and I use that analogy often, liturgy as an art form. The simplest matter, or the simplest matters relating to liturgy would be the mechanical. When do you stand up, when do you bow, when do you sit down, when do you turn this way, when do you turn that way? I don't teach that in my course. I leave that to somebody else. That's the easy part. Of course, that is related to a statement by Isaac Stern. When interviewed on his 50th birthday, they asked him, what makes great music? He said, three things: learning, discipline and gestation. I would like my students to spend the time in class learning: learning what in Hebrew I would call, Torat Hatefillah, the theory of Jewish worship. For the first session in the Theory of Jewish Worship, I use this quotation which you have before you. We are going to study from the first book published by Professor Heschel in English, Man Is Not Alone.

I will introduce my explication of this text by trying to understand what could have prompted Professor Heschel, early in this book, on page 37, of his first volume in English, to discuss or to describe, not to define, but to describe poetry.

I think I could explain that biographically.

Professor Heschel began his career as a Yiddish poet. In pre-World War II in Warsaw, he published a volume with a very audacious title, indeed. The title of his volume of Yiddish poetry is Der Shem Hamiforash: Mensch. You all know what der shem hamiforash means, the Ineffable Name, the name we don't pronounce, the most sacred name and then there is a colon and then the word mensch, man. All of the themes which Heschel was to talk about in his volumes on philosophy and theology are already hinted at, if not specifically written about in that volume of Yiddish poetry. Some day we hope that volume will be re-published.

At any rate, that would be an explanation of why a poet, turned philosopher, would describe poetry in the introduction to his book on religion in general, and Judaism in particular. But I think there is a more profound reason for his describing poetry. Poetry has been defined by Paul Vallerey as the art of the word. The medium of poetry is the word, like the medium of the ballet dancer is the body and space and the medium of any artist is whatever the art form--paint, wood, sound. I think, as Jewish worship has developed, and if we reflect for a moment what goes on in the Jewish service as we know it today there is very little that goes on that is not word-bound. If I am to define or describe Judaism, I would say that Judaism is a word-bound religion, civilization, culture, phenomenon. It is linked to words and therefore it is not accidental at all that Professor Heschel at the outset of his volume on religion, and certainly on Judaism, coming out of that tradition, found it necessary to describe the relationship between poetry and religion. That is what we are going to be studying now.

The sentence begins: "To intercept the allusions that are submerged in perceptibilities, the interstitial values that never rise to the surface, the indefinable dimension of all existence is the venture of true poetry." If I am permitted some humor, I would say this is a sentence written in Heschel's German period. As all good German sentences, it begins at the end. You know you have to re-write the sentence. We are going to do that now. If you have pencils

you can follow me with the pencil. The venture of true poetry is to intercept. With what does poetry intercept? With words, so you could in square brackets put in the words, with words. The poet tries, the poet attempts, the poet's effort is to intercept, to grasp, to somehow catch with words or by words three distinct aspects of reality. There are three clauses here: A, B, C. The venture of true poetry is to intercept the allusions that are submerged in perceptibility not the perceptibilities because the interception of the perceptibilities would be the domain of science. But rather the allusions that are submerged and the poet somehow tries with words to intercept those, to catch those, to put them into words. They are only hints, only references, they are only things which one can feel. When the poet writes about his beloved, or writes about a tree, or a sunset, or whatever the poet writes about, he is not writing like the scientist. He is trying to catch that which the phenomenon alludes to him and perhaps to no one else. I hope that the doctor when he has to record the medical history of his particular beloved, doesn't relate to that beloved in the same way that the poet does; nor should the poet be a doctor.

The second clause, he introduces values. The venture of true poetry is to intercept not the polar values, the good and the bad or the bad, the beautiful or the ugly, the proper and the improper--those are polar values. Those belong to other domains--to the domain of ethics, to the domain of esthetics, to the domain of philosophy; to the domain of law. But they are not the domain of poetry. The domain of poetry is, or the venture of true poetry is to intercept the interstitial values, the values in between. What we would call the gray areas which, according to Professor Heschel never rise to the surface. Once they rise to the surface, they belong to some other discipline.

The third clause which I would consider the most essential, the fundamental one--one which we have to teach because our children and perhaps even ourselves, our patterns of thinking certainly in this society, run counter to this third clause, and one if I was to re-write Jewish education, if I could do that, I would start with the third clause--that would be my curriculum outline, to get children and adults and whoever else I come into contact, to understand the centrality of the third clause. The venture of true poetry is to intercept the indefinable dimensions of all existence. We are not dealing with those areas which can be defined. Of course, this runs counter, as I have said, because in our school systems somehow we train

children that that which cannot be defined either does not exist or even worse, is insignificant. We have, therefore, a tremendous task and even students who come to the Seminary often have to be de-briefed. I have to unteach years of this kind of brainwash, that if you cannot define the phenomenon, certainly either it doesn't exist or isn't worth learning about. I think we have to substitute, we may have to rethink how we teach in order to get our people to understand.

I like to illustrate this with a story. I was teaching this material one Shabbat in a congregation. My host said to me: You know, you were avoiding something all week-end and maybe now, between us, you'll be able to do it. I understand why you tried to avoid it in public. I said, what was that? Define God. I said, I see something crawling around on the floor. He said, that's my daughter. I said, maybe you'll define her for me. I said you can define her legally. You can define her biologically, you can define her medically, you may even be able to define her sociologically and economically and she still won't be your daughter. Finally, he understood that this relationship, and for that matter any relationship is indefinable. I would like to posit as a kind of outgrowth of this, to say that those aspects of human existence which are the most crucial aspects of human life are precisely the areas that cannot be defined and it is those areas which we teach, in which we engage ourselves, which we talk about, which concern us.

I think that now the next sentence will be a little clearer and one which my students often memorize. This is why poetry is to religion what analysis is to science. What is the relationship of analysis to science, and I often have to be very careful, because my wife is a professor of science. We know that analysis is the rhetoric of science. Analysis is the language of science; analysis is the method of science. Whatever that intimate relationship is, and some people would go so far as to say that analysis is the sine qua non of science. My wife says don't go that far. At any rate, whatever that relationship is, Professor Heschel says is the relationship between poetry and religion. It is because religion is involved with precisely those three areas that he enumerated as the concerns of poetry that we now understand that poetry is the language of religion. Poetry is the way religion talks and poetry may be the foundation.

Perhaps, I have explained thereby what is a professor of poetry doing at the Jewish Theological Seminary of America. Professor Heschel is saying if you want to know how religion talks we ought to have a preliminary course in how poetry talks. Often when my students come to me and tell me that they can't daven, I tell them, first of all, don't be worried because there is a song in Lubavitch, which some of you may know. A Lubavitcher song which appears even on their records: Essen est zikh, trinken trinkt zikh, vos zol men ton as es davent zikh nisht? When it comes to eating, you eat. When it comes to drinking, you drink. What should you do when you can't daven?

The first instruction that I often give my students is go home and read a book by John Ciardi: How Does a Poem Mean? in order to learn the language of religion. I think the end of this sentence will be even clearer now. Therefore it is no accident that the Bible is not written in the style of geometry, in the style of mathematics, in the language of formulas, in the language of given to prove, but rather in the language of poets.

I like to illustrate with a verse from B'reshit. After the first murder, it would have been rather simple for God to have presented us with a statement like, You are guilty, Cain. That would have been a legal statement. Or he could have given us a philosophical treatise on what it means to be a murderer or to be an evil person, to be a bad person, to do wrong. Instead, God thought, or God presents his reaction to the first murder by saying, listen, d'mey ahiha tzoakim eylay min ha-adamah. The voice, or the blood of your brother cries out to me from the ground. Listen, Cain, listen, the blood of your brother cries out to me. You who think that the blood is buried in the ground, or certainly you don't hear, because you're only dealing with the perceptible. I hear. I see. I know. The blood of your brother cries out to me from the ground where you think the blood is buried and has disappeared.

In order to be able to read that sentence, according to Professor Heschel in another volume empathically, one has to know the language of metaphor. One has to know how metaphors talk because scientifically, this statement doesn't make sense. To read this statement as a scientific statement or as a philosophical or as a legal statement, is to mis-read,

I would just like to conclude by reading the first line from Professor Heschel's volume on prayer, Man's Quest

for God. "Prayer is an event that takes place between the soul of man and the word." Now you understand, perhaps, why we **have** so much difficulty teaching and praying, teaching about prayer and praying because there are no courses in Soul 1,000 X. Nobody gives courses in nurturing the neshomo and certainly nobody gives courses in how to relate to words. I think it is incumbent upon us to take both of these, both neshomo and the word seriously. Todah rabbah.

Rabbi Leifman:

Thank you very much, indeed, Professor Holtz.

I **am** going to ask Hazzan Wohlberg, who is my colleague in the Cantors Institute-Seminary College of Jewish Music and serves as the Chairman of the Department of Hazzanut, to **come** forward. The Seminary conferred upon Professor Wohlberg the honorary degree of Doctor of Humane Letters in 1967. I don't think he needs any introduction at all to this audience. You know and I know that he is a greatly beloved and admired teacher, a scholar who has had an influence on generations of hazzanim. Hazzan Wohlberg, please.

Hazzan Wohlberg:

Vice Chancellor, members of the Faculty, distinguished leaders of the Cantors Assembly, I have the honor to present to you the following of my colleagues deserving of honors:

Hazzan Baruch J. Cohon, Cantor of Temple Emanuel of Beverly Hills, distinguished son of distinguished parents, you have served the Jewish and general communities on America's West Coast since the 1950's. You have used your considerable talents teaching, writing and leading your fellow Jews in prayer. Your varied career has brought you into contact with many thousands of people, and you have inspired them to a deeper commitment to our people and to our faith. We are therefore pleased to award you this certificate marking you a Fellow of the Cantors Institute of the Jewish Theological Seminary.

Hazzan Louis H. Danto, educated in the music academies of Russia and Italy, you studied Judaica at New York's Mir Yeshiva and then continued with private music and conducting courses--all in preparation for the glorious career of artist/cantor that you have successfully pursued both in the United States and Canada. Your concerts and recordings

have brought your voice into the hearts and homes of many thousands of admirers who have been moved by your art and talent. Your congregants at Beth Emeth-Beth Yehuda in Toronto pray with intensity inspired by the bel-canto that is but one of your many distinctions. We are pleased to award you this certificate marking you a Fellow of the Cantors Institute of the Jewish Theological Seminary.

Hazzan Maurice Falkow, beloved Shaliah Tsibbur of Congregation Anshei Israel of Tuscon, Arizona, your long-time service to the Jewish community in Arizona is distinguished by a magnificent dedication to the tradition of excellence and faithfulness to the text and texture of our liturgy and nusah. Your cantorial skills have endeared you to young and old, and your dignified bearing during the performance of thousands of Britot has kept the covenant of our father Abraham, a ceremony respected and properly fulfilled in the congregation that you've served with love and devotion. For all of these, we are pleased to award you this certificate marking you a Fellow of the Cantors Institute of the Jewish Theological Seminary.

Hazzan Irving Feller, graduate of the Seminary's Cantors Institute, recipient of its Bachelor of Sacred Music as well as of its Cantors Diploma, you have earned the love and respect of congregations in Trenton, New Jersey and Kansas City, Missouri. You served your country in its Air Force during World War II, and have devoted your professional life to serving God and your people with dignity and devotion. The spiritual life of Congregation Adath Israel in Trenton is immeasurably richer because of your leadership in prayer and your musical ability. We are consequently pleased to award you this certificate marking you a Fellow of the Cantors Institute of the Jewish Theological Seminary.

Hazzan Uri Frenkel, beloved cantor of Maarev Temple in Encino, California, your ministry of music began in Munkacs, Czechoslovakia at the age of nine, when you began singing with the great cantors of that esteemed center of Central European Jewish religious life. You studied and sang in Pressburg and eventually in London, Leeds and Manchester, England, coming to the United States in 1946. Since then you have devoted your strengths to the spiritual needs of your people on this continent, bringing to them joy in **times** of happiness and solace in periods of pain. We are therefore pleased to award you this certificate marking you a Fellow of the Cantors Institute of the Jewish Theological Seminary.

Hazzan Gerhard Gluck, born in Vienna, and trained on this continent, your devoted service to congregations in Brockton, Massachusetts and in Geneva, New York, has enriched the spiritual and musical lives of your congregants--men, women and children alike. Your studies with the great teachers of the generation, Binder, Goldowski and Ephros among others, prepared you for the life of dedication to God and to your people which you have so beautifully pursued. We are pleased therefore, to award you this certificate marking you a Fellow of the Cantors Institute of the Jewish Theological Seminary.

Hazzan Samuel Kelemer, distinguished cantor of Temple Beth Am in Los Angeles, California, your depth of knowledge of Judaica and your brilliant cantorial abilities have combined to make you a master in your chosen career. Piety, love of fellow man, charm and devotion in leading the prayers of our people have endeared you to the congregants in Rochester, New York; Miami, Florida; and since 1965, in Los Angeles. You have chanted the Lord's praise since your childhood days and have continued to do so ever since, inspiring men and women, young and old. We are therefore pleased to award you this certificate marking you a Fellow of the Cantors Institute of the Jewish Theological Seminary.

Hazzan David J. Mann, long time Shaliah Tsibbur of Temple Gates of Zion, in Valley Stream, New York, you came to America as a child, bringing with you the magnificent musical traditions of your native Rumania. Your Jewish education at the Seminary College of Jewish Studies and your musical training, acquired in New York with distinguished tutors; your service as a chaplain's assistant in the United States Army during World War II, all prepared you for the blessed ministry of music devoted to the service of God and man. We are therefore pleased to award you this certificate marking you a Fellow of the Cantors Institute of the Jewish Theological Seminary.

Hazzan Dov Propis, Lithuanian-born and Israel-trained, you have acquired the liturgical skills that have made you a specialist in every aspect of Jewish religious service. Rabbinic ordination, the scribal art, Shehitah training--all are part of your educational background, which you combined magnificently with a sound music education at Jerusalem's Conservatory. All of this has prepared you for your devoted ministry to Jewish communities in Israel, in South Africa, in Philadelphia, Pennsylvania, and, since 1972, to your beloved congregation, the Whitestone Hebrew Center in

Long Island, New York. We are very pleased to award you this certificate marking you a Fellow of the Cantors Institute of the Jewish Theological Seminary.

Hazzan Israel Reich, beloved cantor of Congregation Beth Shalom of San Francisco, California, you have served your people on the pulpit and in the classroom. You have been a teacher of cantors, having trained younger colleagues in Southern California from 1946-1956. Your Judaica studies and musical training began early in your youth, and even as a child you led prayer services in congregations on the East Coast of the United States. You have touched the souls and hearts of thousands of worshipers, and we are therefore pleased to award you this certificate marking you a Fellow of the Cantors Institute of the Jewish Theological Seminary.

Hazzan Louis Teichman, beloved Shaliah Tsibbur of the Conservative Synagogue of Jamaica, Long Island, you have brought both the intense traditions of your native Hungary, and your American training to bear on your devoted ministry on this continent. Your general education and Judaica training were obtained in Budapest, and then your musical knowledge was finely honed under the guidance of the great cantors Weisser and Raisen in the United States. Your dedication to the Eastern European styles of hazzanut, combined with your broad cultural interests, have made your ministry a blessing to your congregants and friends. We are consequently very pleased to award you this certificate marking you a Fellow of the Cantors Institute of the Jewish Theological Seminary.

Hazzan Bruce Wetzler, native of Germany, and American-trained, your contribution to the religious, cultural and civic life in the state of Michigan is attested by the many awards given you by governmental agencies and veterans' groups. Your work with music programs on college campuses has brought the message and inspiration of Jewish **music to** students of all faiths. In this and in other ways you have raised the honor of Judaism in an extraordinary fashion. Your devotion to your faith and to your congregants in Shaare Zedek of East Lansing, Michigan has touched thousands and we are pleased to award you this certificate marking you a Fellow of the Cantors Institute of the Jewish Theological Seminary.

Rabbi Leifman:

Gentlemen, the kadosh baruch hu has blessed you with great **musical** gifts which you have used as instruments for God's service. As a result of your dedication, worship in the synagogue has been beautified and sanctified. An appreciation and knowledge of Jewish music among our people has been enhanced. Because of you a great many men, women and children have been enabled to respond to the beauty of the traditions of our ancestors. Your devotion to your faith has enabled you truly to fulfill the hazzan's noble function as the Shaliah Tzibbur of the congregation before Almighty God.

In recognition of these contributions, it is, therefore, totally appropriate that the Faculty of the Cantors Institute should have recommended and the Board of Directors and the Board of Overseers of the Seminary should have unanimously approved that you be admitted to the ranks of Honorary Fellows of the Cantors Institute. May I again congratulate you and wish you well.